

Gift of
Rev. John J. White
In Memory of

THE

IOWA PULPIT

—OF THE—

CHURCH OF CHRIST,

ITS AIM AND WORK.

Containing a Statement of the Principles of our Movement, its History in Iowa, with Sermons, Biographical Sketches and Engravings.

EDITED BY

J. H. PAINTER.

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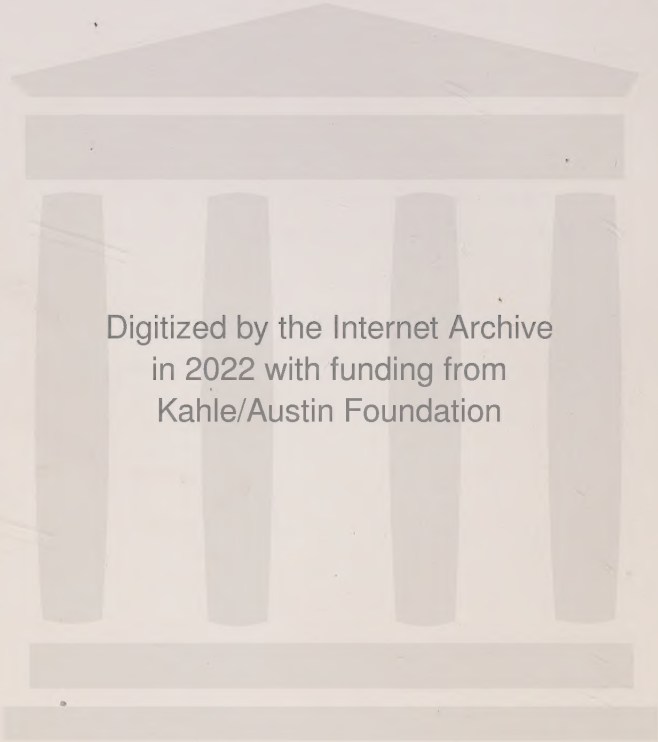
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Dedicated.

The Editor.


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INTRODUCTION.

THE following work consists of three natural divisions:

I. A statement of the principles of the movement represented by the Disciples in America, Europe and elsewhere, and such a statement as accords with increased biblical knowledge on the part of their advocates, and sets them forth in their present relation to the great religious movements of the times. A consciousness of competency to do this work, of course, lies back of its undertaking, and is attempted in the belief that it will receive the approval of a discriminating brotherhood.

The object is to put into permanent form and in such association, the statement of principles that it may be, and will be kept before the people, and assist in working out the object of our movement long after its writer shall have passed to his reward.

It is not expected that it will supercede or render valueless similar efforts heretofore made by other brethren;

but will merely help in swelling the forces necessary to our work as a whole, by gaining access to persons, on account of local and personal attachments which others would not do.

By a division of labor in the preparation of the book, this work has fallen upon F. Walden, whose scholarly attainments, extensive reading, and twenty-five years experience in the ministry, will enable him to meet the expectation of his brethren.

II. The second division of the work is devoted to biographical sketches and sermons of a limited number, though large enough to represent the Iowa pulpit, of living preachers, whose chief fields of labor have been within the State.

The reader who has read Elijah Goodwin's "Family Companion," "The Gospel Preacher" by Benj. Franklin, or the "Western Preacher," needs not to be told that this will be a most interesting feature of the work. And when we read the biographies of the fathers of this Reformation, how natural for us to desire a view of their features. And supposing a similar desire will arise among the readers of this book, we have provided engravings of the contributors. And while it will be of special interest to the Iowa brethren, we are vain enough to think it can be read with profit everywhere.

III. In the third division a condensed though accurate history of the work in Iowa, is given. The aim has been to avoid tediousness in this department, and still do

justice to the facts. The more important feature of the history, is that which pertains to the co-operative efforts of the churches, in planting the gospel everywhere in Iowa; and to that feature especial attention has been given. Indeed there is little else in the history of the Iowa work, but that of co-operation, since, from almost the very first, the work has been done by the co-operation of the churches.

The difficulty of maintaining sufficient harmony of views, to make much progress in the co-operation of churches, through a number of years, when there is continual changing of preachers, inflow and outflow of membership by emigration, must be apparent to every one.

The following history is valuable in that it reveals, when studied, how the harmony was kept unbroken, and the work carried on despite of seemingly overwhelming difficulties. It is valuable in that we can look back over the mistakes, and avoid them in the future. And it is written that the children of those living, may look into it and gather enthusiasm and counsel, when the work shall have fallen into their hands, with an inspiration that will urge them still onward.

It is sufficient to inspire confidence in the completeness and accuracy of this phase of the work, to announce that it was prepared by J. B. Vawter, than whom no man in the State has been more closely related, during those years wherein the most potent forces were organized, to the results as they now exist.

We gratefully acknowledge our indebtedness, without mentioning names, to each of the contributors, and the many others who have encouraged the enterprise by pen and tongue. And hoping for a generous reception, we send it forth, praying the blessing of God upon its career.

EDITOR.

STATEMENT OF THE PRINCIPLES AND OBJECT OF THE RELIGIOUS MOVEMENT OF THE DISCIPLES OF CHRIST.

BY F. WALDEN

IS it right to multiply sects? There can be but one answer to this question in harmony with the teaching of the New Testament. Division among the children of God is severely condemned (See Rom. 16:17; 1 Cor. 1:10). Jesus prayed that his people might be one, and this unity cannot refer to the invisible unity among the people of God, as some maintain, for the reason assigned for their being one is "That the world may believe that thou hast sent me" (See John 17:21.). The world could not see any unity that is not outward and visible. Unity and union are not convertible terms. There may be unity and not union, but both should exist among the children of God. For this we, as a people, have plead since the beginning of our movement. In fact, our existence as a religious people grew out of an effort to bring about union among the divided children of God. This may be seen by reference to the "Declaration" published by Thomas Campbell, September 7, 1809.

If sectism is wrong, what right had we to add another one to the already long list? No right whatever. And if we did such a thing as this we did wrong, and ought to abandon our movement. We set up the plea in maintaining our right to live and work with God's approval that we did not organize a sect when we began our separate existence. It is pertinent just here to raise this question: Can a religious body be so organized that it shall not be a sect and its members not sectarians? We think it can be done. Again, was the primitive church as it was organized by the Savior and His Apostles, a sect in the sense in which we now use the word? No one, we presume, will claim that it was. No sane person would say that the members of the primitive church were heretics, and guilty of heresy, and yet it is well known to those who read the original, that sect and heresy are translated from the same Greek word (See Acts 24:14 and Acts 5:17.). If the primitive church was not a sect in this bad sense, then to restore that and stand where it stood, would not be to organize a sect. So thought Thomas Campbell when he published the "Declaration" referred to above. This "Declaration" was accompanied with an Address and an Appendix explanatory of some things in the Address. Here we find these words: "If the divine word be not the standard of a party, then are we not a party, for we have adopted no other. If to maintain its alone-sufficiency be not a party principle, then we are not a party. If to justify this principle by our practice in making a rule of it, and of

it *alone*, and not of our own opinions, nor of those of others, be not a party principle, then we are not a party. If to propose and practice neither more nor less than it expressly reveals and enjoins be not a partial business, then we are not a party. These are the very sentiments we have approved and recommended, as a society formed for the express purpose of promoting Christian unity in opposition to party spirit." (See Memoirs of Alexander Campbell, vol. 1, p. 265).

These noble sentiments were published in the incipiency of our movement, and out of this effort to call God's scattered and divided children back to the non-partism position of the primitive church and to the Bible and the Bible alone as our rule of faith and practice, has grown our separate existence as a religious people. Could such a movement, if carried out in the noble spirit in which it was conceived, result in the addition of another sect? If so, then we may utterly despair of escaping the terrible evil of sectism and the charge of being sectarians. That the purpose to return to the faith and practice of the primitive church has been the all controlling influence that has shaped and moulded our religious work, a glimpse at our history will clearly reveal.

At the time that Thomas Campbell published his Declaration and Address he was a Presbyterian laboring to unite the scattered children of God in Western Pennsylvania.

One of the principles laid down in the "Declaration" was that nothing was to be bound "upon the

children of God as matter of faith or duty, for which there cannot be expressly produced a 'thus saith the Lord' either in express terms or by approved precedent." This led to the abandonment of infant baptism and sprinkling and pouring. Thomas Campbell and his son Alexander, with a few others who stood with them in this movement for the union of Christians on the primitive basis, found themselves by this step, standing with the Baptists, but still pleading for the union of the divided children of God. Time passes. In 1823 Alexander Campbell commenced the publication of the *Christian Baptist*, a monthly periodical devoted to the advocacy of these noble aims. The following year the Baptist Missionary Association for the State of Kentucky published in its minutes a call for a general conference of all Baptist ministers who could attend, to meet in Lexington, Ky., July 29, 1825, to consider the state of religion and the subject of reform. This call contained the following suggestive statement:

"It is obvious to the most superficial observer who is at all acquainted with the state of Christianity, and of the church of the New Testament, that much, very much is wanting, to bring the Christianity and the church of the present day up to that standard."

Mr. Campbell published this call and gave it his hearty approval. He declared this a move in the right direction, and with these words as a text and starting point, he began the publication of his famous articles, thirty-two in number, on the "Restoration of the Ancient Order of Things." In his first article

under this heading occur these pregnant words: "Human systems, whether of philosophy or of religion, are proper subjects of reformation; but Christianity cannot be reformed. Every attempt to reform Christianity is like an attempt to create a new sun, or to change the revolutions of the heavenly bodies—unprofitable and vain. * * * A restoration of the ancient order of things, is all that is necessary to the happiness and usefulness of Christians. * * * We are glad to see, in the above extract, that the thing proposed is to bring the Christianity and the church of the present day, up to the standard of the New Testament."

What came out of the conference of Baptist ministers here referred to, I am unable to say, but it was a move in the right direction, and in our hands has borne good fruit.

In 1827 the Campbells and many others who held with them as to the restoration of the ancient order of things, cut loose from all party organizations, determined to wear no name, have no rule of faith and practice, and have no bonds of fellowship but such as belonged to the primitive church as delineated in the New Testament. This is how we came to have a separate existence. In this step did we organize a sect, and are we open to the charge of fostering division among the children of God? If so, then was the primitive church a sect in this bad sense, and to stand with Christ and the Apostles and plead for union is to foster division. This cannot be. If it should be said by any one that we have not restored

primitive Christianity and are therefore a sect, our reply would be that we do not claim infallibility and may have made some mistakes, but stand ready to be corrected. Point out to us wherein we differ from the primitive church and we will change immediately. But no one is prepared to pronounce upon the correctness of our position unless he fully understands us. But experience shows us that when any one, in a candid spirit, has examined our claims, the result is that we have one more added to the mighty army that is pleading for a restoration of the ancient order of things and the union of God's people on that basis. With the captious and fault finding we can do nothing, but with the candid and God-fearing we hope to accomplish much. For the benefit of those who would like to understand our plea, some of our distinctive features are pointed out and our reasons for holding them.

I. We hold that Christianity as it came from the the hands of Christ and his Apostles, is a perfect system and incapable of being improved. Mark, this is said of the Christian system, and not of Christians. Christians may go on improving all their lives, but this is done by striving to reach the perfect standard we have in the Bible. They never go beyond that standard. That standard never can be improved. Christianity in this respect is unique. All other systems can be improved. What wonderful strides of improvement have been made in medicine, for instance. What is true of medicine is true of all other systems, Christianity alone excepted. Chris-

tianity alone, of all the systems with which man has to do, came from God. Man can create and improve a system of medicine, of political economy, of education, of music, and so on, but God only could give him a system of religion adapted to his wants. Nothing is so transcendently important to man as his religion. Hence, God has undertaken to regulate that and man should keep his unhallowed hands off it.

As Christianity was given to us as a perfect system, we cannot add to it, take from it, or in any manner change it, without marring its perfection. If this position were always kept in view, we should be done with all attempts to legislate for the church. We would also see that all reformations among Christians should be a going back to primitive Christianity. Restoration is what is needed in all such cases. When any religious body finds itself to be in the wrong, and in need of improvement, it should not go to work to reform the system in vogue, such as the Roman Catholic, the Anglican, or that of some sect or party. The imperfect system should be abandoned and the restoration of primitive Christianity effected. This is what we, as a religious people, have attempted to do. This is our distinctive plea, and with this end in view, we have taken our stand on the Bible, the whole Bible and nothing but the Bible.

II. We have no creed and discipline but the inspired Scriptures. We should be inconsistent in claiming to restore the ancient order of things if we had a human creed. There can be no dispute with any as to what the primitive church had. Can it be

reasonable to suppose that God undertook to furnish man with a system of religion, and that when inspiration ceased, that system was so imperfect that man had to be constantly patching it up? The primitive church, when inspiration ceased, had the inspired scriptures, and these were her creed and discipline. Here is just where we stand. We certainly need nothing more, for the Apostle Paul says that when the man of God has these he is perfect in his equipment—thoroughly furnished unto all good works. Nearly all Protestant sects acknowledge the all-sufficiency of the scriptures by making this doctrine one of the articles in their creeds, but practically denying it by binding on their adherents, authoritative human creeds, as bands of Christian fellowship. We hold to the all-sufficiency of the scriptures, and we practice what we preach.

Some one may be ready to ask, "What wrong can there be in publishing to the world what we believe?" There is no wrong whatever. We do this from our pulpits nearly every week. Our people are constantly setting forth our views. We have quite a respectable book literature growing up among us in which our views are distinctly set forth. Yea, I am trying to set forth our views in what I am now writing. But there is a wide difference between setting forth our views for the information of those who desire to understand us and the act of setting these views up as an authoritative standard, and refusing fellowship to those who will not subscribe to them. It is making theories, speculations and opinions, tests of fellowship that we object to.

"But a church cannot get along without some rules by which to be governed," some one may say. Certainly not. But does not the Bible contain all the rules we need? Ought a man to be condemned for anything that the Bible does not condemn? Who will dare to say he ought? If the Bible condemns a certain course of conduct, will it make the condemnation stronger to put it into a human system? If a human creed contains more than the Bible, it contains too much; if it contains less than the Bible, it contains too little; if it contains just what is in the Bible, it is the Bible, and not a human system.

III. We reject all human names for the church and people of God. This we are compelled to do if we are true to our plea of a restoration of primitive Christianity. Many Protestant bodies have taken on themselves human names, as witness the names Lutheran, Wesleyan, Baptist, Congregationalist, Presbyterian and the like, and in this have departed from the ancient order of things. We positively refuse to wear any name not sanctioned by the word of God, as "Campbellite," for instance. Many have wondered why we are so tenacious in refusing this nick-name. We honor Alexander Campbell as a great and good man. It is a great mistake to represent him as the founder of the church of which we are members. He never aimed to found a church or make a party or sect in the church. His aim was to restore the ancient church. But we should dishonor his name if we should consent to wear it as a designation of the church, for in doing this we should have

to depart from his teachings, and abandon the great principle of the restoration of primitive Christianity to the advocacy of which he gave the energies of a long and laborious life. We cannot abandon our principles, and above all, dishonor the Lord Jesus Christ, "of whom the whole family in heaven and in earth is named," by wearing an unscriptural name. We have been called exclusive for calling ourselves Christians, Disciples, etc. We do not do this because we deny the right of others to wear these scriptural names. In fact we should be glad to see the children of God everywhere drop the names that designate them as parties, and thus remove one evidence of division, and to some extent a cause of division. No, it is a mistake to suppose that we claim to be the only Christians in the world. If this were so we should at once cease to plead for Christian union, for then all Christians would be one, for we are one. Then we should have to labor for their conversion and not their union. It certainly cannot be exclusiveness for us to wear names that are not badges of sectarianism. Who can say that Christian is a sectarian name? Who can say that to be a Christian is the same thing as to be a sectarian? As we do not claim any right to monopolize the use of this name, but are anxious that all should wear it, we are not exclusive.

It may be claimed, as it sometimes is, that if Presbyterians, Methodists, Congregationalists, *et al.*, should drop these names, they would soon be so mixed up that we could not tell one from another.

God grant, then, that the names may be speedily dropped. All that we ought to know of each other is that we are Christians—true children of God.

"But there is nothing in a name." Then why are these party names held to with so much tenacity? Certainly it ought not to be hard to give up that which is of no importance. But alas, there is much in these names. They are badges of parties and evidence of sectarianism. If it was wrong for the church in Corinth to have divisions in it and for some to say, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ;" how much better is it in New York or Chicago for God's people to be divided and one to say, "I am a Methodist;" and another, "I am a Presbyterian" and still another, "I am a Baptist?" That noble man of God, Philip Doddridge, in making an application of what Paul wrote to the Corinthians to the present divided state of Christianity, uses these significant words: "Let us avoid as much as possible a party spirit, and not be fond of listing ourselves under the name of this or that man, how wise, how good, how great soever. For surely if the names of Peter and Paul were in this view to be declined, much more are those which in these latter days, have so unhappily crumbled the Christian and Protestant interest, and have given such sad occasion to our enemies to reproach us. Christ is not divided: nor were Luther or Calvin, or even Peter or Paul, crucified for us; nor were we baptized into any of their names." (See the Family Expositor, 1 Cor. 1:12, 13.). This exactly represents the spirit of

our teachings. Surely if we love Christ more than party, we will wear his name to the exclusion of the party name.

IV. We practice immersion because the primitive church did; we reject sprinkling and pouring and infant baptism because we are confident that they were unknown to the church of that day. It may be claimed that we ought not to speak with such confident assurance on a question upon which good and true men differ. Our answer is that this difference is not as to what the primitive church practiced. If all the pious and learned Pædobaptists were arrayed on one side, and all who practice immersion only and reject infant baptism, on the other, as to what was the practice of the primitive church in these things, it would be a very different matter from what it now is. Then it would be well to ask us to pause and be more modest in what we say on such questions. But we only carry out what the most candid and scholarly of Pædobaptists teach, when we take our stand as we have done on these matters. If asked to mention three of the most eminent Pædobaptist church historians, I think all classes would name Mosheim, Neander, and Philip Schaff. What do they say as to the practice of immersion in the primitive church? Mosheim says: "The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." (Ecc. His., Cent. 1, Part ii, Chap. iv.)

Neander in his church history says: "Baptism was originally administered by immersion." "In respect to the form of baptism, it was, in conformity with the original institution and the original symbol, performed by immersion, as a sign of entire immersion into the Holy Spirit, of being entirely penetrated by the same." (See Neander's History of the Christian Religion and Church, Torrey's Translation, p. 310). That all who read this may know something of the weight there is in Neander's testimony on such a question, I give the endorsement of the distinguished American Presbyterian, Dr. Edward Robinson, who in his Biblical Repository of 1833 says: "The Lectures of Neander upon the New Testament are superior to those of any living lecturer in Germany. He has studied to a greater extent, and with larger result, than any man now living, all the works of the fathers and other ancient writers, as also all the writings of the middle ages, which have any bearing upon either the external or internal history of the Christian religion. He has entered into their very spirit, and made himself master of all their stores. These are points on which there is no question among scholars of Germany of any sect or name. What Neander affirms upon any subject connected with such studies, comes with the weight of the highest authority; because it is understood and known to be the result of minute personal investigation, united with entire candor and a perfect love of truth." This is the man, though himself a Pædobaptist, who says that "Baptism was originally administered by

immersion." Surely if there were no other evidence as to the practice of the primitive church, such a guide would be safe.

Dr. Philip Schaff, of our own country, known to be one of the ripest scholars of any age or land, says in his Ecclesiastical History, written about the middle of this century: "Finally, as it respects the mode or manner of outward baptizing, there could be no doubt that immersion and not sprinkling was the original normal form," p. 488.

Even as late as 1879, the late eminent Dean Stanley in an article on baptism, in the October number of the *Nineteenth Century* says: "We now pass to the change in the form itself. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptize"—that those who were baptized were plunged, submerged, immersed in water."

This is sufficient. I might give the testimony of Luther, Calvin, John Wesley, Philip Doddrige and hundreds of others, all of whom admit that the primitive church practiced immersion. Then the long list of lexicons might be presented, all of which give immerse as the primary meaning of the word *baptizo.* Charles Anthon, our distinguished American lexicographer, voices all the lexicons, when, in his letter to Dr. Parmly, he says: "The primary meaning is to dip or immerse, and its secondary meaning, if it ever had any, all refer in some way or other to the same leading idea. Sprinkling, etc., are entirely out

of the question" (R. Fuller, on Baptism, p. 45). The only support that those who practice sprinkling and pouring can claim from the lexicons is that some of them give wash, bathe, wet, and the like as secondary meanings. But such a distinguished scholar as Anthon says that these secondary meanings must refer to the leading idea of immersion and that sprinkling and pouring are entirely out of the question. William Greenfield, whose lexicon was written to explain the New Testament use of the word says that *baptizo* means to immerse, immerge, submerge, sink, wash. But in his Defence of the Mahratta Version he explains in what sense he uses the word wash. He says: "It is evident that to wash the body or person, without specifying any particular part of the body, must necessarily denote to bathe, which clearly implies immersion." Thus we see that there is no support to sprinkling and pouring in these secondary meanings. They all refer in some way or other, to the same leading idea of immersion—sprinkling and pouring are entirely out of the question. These testimonies, be it remembered, are not from those who practice immersion and are trying to uphold their practice "by the violent succor of art, invention and allegory," but are from men who are eminent scholars testifying against their own practice. Then why do they practice as they do? Some offer one apology and some another. Generally the plea is that offered by John Calvin, who says in his comments on Acts 8:32: "Here we see plainly what the rite of baptizing was among the

ancients; for they immersed the whole body into water. Now the practice has come into vogue, that the minister shall only sprinkle the body or the head. But so small a difference of ceremony ought not to be of so great importance to us, that we should on that account divide the church or disturb it with strifes." Thus the fathers, in the early stage of the Reformation, apologized for the change in this ordinance that had crept in during the apostacy that resulted in the Roman Catholic church and all its corruptions. But the vital question with us is not what apologies are offered for this change, but what was the primitive, apostolic practice? Upon this point there is marked unanimity among the leading scholars of all denominations. Now as our aim is to restore the ancient order of things, what could we do, and be true to our plea, but to abandon sprinkling and pouring, and practice that which is not in dispute? For let it be borne in mind that there is not a Protestant church in our land that does not sanction the validity of immersion. Let a man present himself to a Methodist, Presbyterian or Congregationalist church for instance, and ask for membership, saying at the same time that he has been immersed. If his other qualifications are all right, he will be accepted. This every one knows who reads these lines. Thus immersion is endorsed as common ground upon which all can unite, and it is common ground because it is primitive, apostolic ground and that is better still.

As to infant baptism we reject it because the New Testament knows nothing of it. This is admitted

by many of the candid who practice it. Let us examine a few out of the many admissions on this point. Neander in his Church History says: "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution." p. 311. Olshausen in his commentary when treating of the baptism of Lydia and her household, Acts, 16: 15 says: "There is no trace to be found here of instruction before baptism; without doubt the rite took place merely on a profession of faith in Jesus as the Messiah. But for that very reason it is highly improbable that the phrase *her household* should be understood as including infant children; relatives, servants, grown children might be baptized along with her, for they would be at once carried away by the youthful power of her new life of faith. There is altogether wanting any conclusive proof passage for the baptism of children in the age of the apostles, nor can the necessity of it be deduced from the nature of baptism. In the words describing the institution of baptism, in Matt. 28: 19, the connection of *discipling* with *baptizing* and *teaching* appears quite positively to oppose the idea, that the baptism of children entered at first into the view of Christ." DeWette, an eminent German scholar and theologian says: "The baptism of children is not to be considered as an apostolic institution, but arose gradually in the post-apostolic age, after early and long continued resist-

ance, in connection with certain views of doctrine, and did not become general in the church till after the time of Augustine. The defence of infant baptism transcends the domain of exegesis, and must be given up to that of dogmatics." (See Hackett on Acts 16:15.). We might examine those scriptures sometimes relied on by Pædobaptists to prove infant baptism, but it cannot be considered necessary with the candid and unprejudiced. If such able scholars as we have quoted can find no proof of infant baptism in the New Testament, when it would so manifestly be to their advantage to do so, for they are all Pædobaptists, then we may conclude that such proof is not there. Not a trace of this practice can be found till the church had begun to widely depart from the simplicity of the apostolic age. As we are laboring to restore the ancient order of things we can have nothing to do with that which even many of its candid friends admit is without scriptural warrant and arose in the post-apostolic age.

We believe in training up children in the nurture and admonition of the Lord. But we cannot see that infant baptism adds one whit in this direction. Besides the child baptized in its infancy is denied the privilege among Pædobaptists of making a personal surrender to Christ in this ordinance. Baptism has in it no sacrificial grace—no power to change the heart by the mere opus operatum of the institution. As this must be done by faith in Christ and this faith is wanting in the child, the ceremony

is absolutely void of all spiritual effect, and therefore utterly useless. When the child has grown up and its heart is turned to Christ by the power of a living faith, then baptism may be an obedience from the heart, and an act of personal consecration to him whose blood alone can save us from our past sins. Such a baptism has something in it that commends it to our admiration. It is more than a mere external ceremony. It represents to us a dying to sin and a rising to walk in newness of life.

Our views on the action and subject of baptism are in harmony with those held by the Baptists and we rejoice that this is so. But we hold them not for this reason, but because they harmonize with our plea for a return to ancient, apostolic order.

V. *We attend to the weekly observance of the Lord's Supper.* In this we are peculiar as a people. There are some local congregations among some of the denominations that weekly celebrate the Lord's Supper, as Spurgeon's and some others among the Baptists, for instance, but there is no religious body that teaches and practices weekly communion in all its local congregations except the Disciples. From the beginning of our movement we have insisted on this practice. Among our people the practice is universal unless among some of our imperfectly organized congregations in the new settlements of the West. We could not do otherwise and be consistent with our plea. We believe that the primitive church met on the first day of every week to break bread—in fact that it was a part of the observance

of the first day of the week. If this be so, then, there can be no question as to what we ought to do. Some of the reasons for so believing will now be given.

When we have insisted on the weekly observance of the Lord's Supper we have sometimes been met with the question, "Where are we commanded to attend to the Lord's Supper on the first day of every week?" Our answer is: Nowhere. The obligation does not rest on any command left us, but on the example of the apostolic church. The authority for the weekly observance of the Lord's Supper rests on the same basis as the weekly observance of the Lord's day, or first day of the week. The Jews kept the seventh day of the week, Christians keep the first. What is our authority for this change? There is no explicit command left us for this. But there must have been such a command given to the primitive church, for we find that the early disciples met on this day and the apostle Paul met with them, and gave his sanction to the custom, a thing he would not have done had it been without divine warrant. So we keep the Lord's day by example. But what is the example? Is it to abstain from work? Not that. Is it to meet and hear a sermon? It is certainly more than that. Turn to Acts 20:7, and there we have the example: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Notice the purpose of their coming together—*when the disciples came together to break*

bread. Had they come together to hear Paul preach and then broke bread, the record would have been on this wise: "Upon the first day of the week, when the disciples came together to hear Paul preach, they broke bread." We have to make the scriptures read wrong to fit such an interpretation, and that alone condemns it. The purpose of their meeting was to break bread, and no doubt they would have assembled for that purpose had Paul not been there. It seems from the record that Paul and part of his company reached Troas on what we call Monday, and in order to meet with the disciples in their weekly meeting, they abode there seven days. Having met with them when they came together to break bread, as their custom was, he preached to them, "ready to depart on the morrow." Here is our authority for first day observance. But can we keep the day unless we follow the example? Certainly not. Then we must come together on that day to break bread, whether we have preaching or not.

While we are looking at the authority in God's word for the weekly observance of the Lord's Supper, it will be well to examine Acts 2:42, which reads as follows: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking bread, and in prayers." Olshausen, the distinguished German commentator, maintains that this passage gives the order or elements of worship connected with the stated meetings of the early church. But their stated meetings were upon the Lord's day, so then

when the early Christians assembled on the Lord's day which was every Lord's day, and not once in three months, or once in a year, there was teaching (doctrine), the breaking of bread, the fellowship (which Olshausen understands to mean the collection, and says that nearly all modern scholars agree with him in this view), and prayers. These elements of public worship correspond exactly with what Justin Martyr states was the custom among all Christians in the towns and in the country, in the days immediately following the apostolic age. These words of Justin will be given under the head of historic testimony, soon to follow. Such then, is the scriptural warrant for the stated, which must be the weekly, observance of the Lord's Supper.

I now want to turn the light of subsequent history on these scriptures, that we may see more clearly what they teach. We cannot practice anything that does not rest on scripture warrant either in precept or example. Hence, we cannot practice anything that rests solely on uninspired history. But history may greatly help us to understand the teaching of scriptures. This use of history is not always properly understood. We may very reasonably conclude that our Savior meant in the commission what the Apostles taught and practiced, as recorded in Acts of Apostles. So we may also reasonably conclude that that interpretation of the teaching and practice of the Apostles is correct, which accords with what history informs us was the practice of the church immediately after the days of the Apostles. Now

our interpretation of the scriptures is that we have divine warrant for the weekly observance of the Lord's Supper. Does post-apostolic practice confirm this interpretation? We believe that it does most amply and fully.

In the year 110, the Emperor Trojan sent the younger Pliny to govern Bithynia and Pontus. Pliny found many Christians in his province. They were brought before him for trial, and he questioned them and made dilligent search as to their practices. He was perplexed to know what to do, and finally wrote the Emperor, giving an account of the practices of the Christians, and asking for advice. This is what he says of their practices: "They were accustomed, on a stated day, to meet together before day, to sing a hymn to Christ in concert, as to a God, and to bind themselves by a sacrament not to do anything that was evil, but on the contrary to abstain from theft, robbery and adultery, also never to violate their promise, nor deny a pledge committed to them." From this letter of Pliny we learn, 1st. That the early Christians met on a stated day. It was not a hap-hazzard meeting that they practiced, but a stated meeting and that must have been on the first day of the week—could not have been on any other day. 2d. When they met on that day they bound themselves by a sacrament, and that must have been the Lord's Supper. As often as that day came around, just that often they attended to, what Pliny calls, a sacrament. The disciples perhaps, would not have called it by that name, for sacrament

means an oath in the Latin language, but as it was observed somewhat like the Romans took their oaths, Pliny called it by that name, so that the Emperor might understand him, though it is not conceivable that the Christians coupled oaths of any kind with the observance of the Lord's Supper, or any other of their observances. Such is the testimony of a heathen writer to the practice of the early church. Now let us examine the testimony of those Christians themselves as to their practice in this respect.

I want to call special attention to the testimony of Justin Martyr already referred to. He was born not later than 103 and not earlier that 98—the precise time cannot be determined. His place of birth was the city of Flavia Neapolis, the ancient Sichem in Samaria. He was a man of great learning and a very candid Christian. He traveled extensively among the churches, and finally settled in Rome, where he became a Christian teacher, and paid for his fidelity to Christ by suffering martyrdom in the year 165. On account of the persecutions that were constantly waged against the Christians, Justin was stirred up to offer an apology for them. This he addressed to the Emperor Antonius Pius, his adopted sons, and the Senate and people of Rome, and it could not have been written, according to Neander, later than the year 139. He is careful to state the practices of all Christians both in the towns and the country. He had, as before stated, traveled extensively among them and knew their customs. The following is what he says as to their order of public worship: "On the day called

(by the Romans) Sunday, all Christians that live either in towns or in the country, meet together, and the memoirs of the Apostles, or the writings of the prophets are read, as time permits. When the reader has finished, the person presiding instructs the people in an address, and exhorts them to imitate the excellent things they have heard. Then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing, give what they think proper."—Apol. 1, C. 67.

We have now before us the testimony of the younger Pliny and of Justin Martyr—one written in the year 110, and the other in the year 139. Pliny says that the Christians of Bithynia met on a stated day and celebrated the Lord's Supper, and Justin informs us that that stated day was the day called by the Romans, Sunday, and that all Christians followed this practice. Who can doubt in the light of these historic testimonies, that our interpretation of Acts 20:7, is correct. We feel perfectly confident that the apostolic church met on the first day of each week to break bread.*

As a confirmation of our views on the weekly observance of the Lord's Supper, I want to present testimonies from a few of the able and candid scholars among the Protestant denominations with which we are surrounded. The American Tract Society

*The recently discovered manuscript entitled *Teaching of the Twelve Apostles*, written no doubt some time in the second century, bears this testimony as to the Lord's Supper being a part of the regular observance of the Lord's day: "Coming together on the Lord's day, break bread and give thanks, confessing your transgressions that your sacrifice may be pure." So able a journal as the *Congregationalist* says that this document confirms the custom among the Disciples of breaking bread on the first day of every week.

publishes a book by the distinguished Jonathan Edwards, entitled: THOUGHTS ON THE REVIVAL OF RELIGION. Here is what he says on page 435 as to the weekly observance of the Lord's Supper: "It seems plain by the scriptures, that the primitive Christians were wont to celebrate their memorial of the sufferings of their dear Redeemer every Lord's day, and so I believe it will be again in the Church of Christ, in the days that are approaching." Such is the testimony of the renowned author of the celebrated treatise on the Human Will.

I have lying before me, as I write, a work written by a distinguished Scotch surgeon, the late JOHN MAIR, M. D., of Edinburgh, extraordinary member of the Royal Medical Society of Edinburgh; Staff Surgeon First-Class, to her Britannic Majesty's Army. The work is entitled "Biblical Temperance." The treatment of the Lord's Supper is incidental, but is nevertheless clear and satisfactory. Here is what he says on page 162, as to the observance of this institution: "May not the Lord's Supper be justly considered as a most important part of the Lord's day? Are they not both sacred institutions of King Jesus? Is it possible that the Lord's day can be duly observed, while the Lord's Supper is neglected or desecrated? The common day would be incomplete without its chief meal. The body would become enfeebled for want of sufficient nourishment; and so must the Lord's day be incomplete, and the soul of the Christian languish and wax faint, if it be not accompanied by the Lord's Supper.

If we neglect to break bread and drink the cup of blessing every returning Lord's day, in remembrance of his death, how can we suitably meditate on his resurrection?" Dr. Mair was a Presbyterian and eminent not only as a surgeon, but as a devout Christian.

Not long since I had put into my hands a treatise on the Lord's Supper, by JAMES INGLES, a preacher among the Plymouth Brethren. Among other things he says: "The true ground on which we advocate the weekly celebration of the Lord's Supper is not our own conclusions as to the fitness and advantages of the practice, clear as they may seem; but the will of the Lord, as that is gathered from the practice of the church while it was under the guidance of the inspired apostles." Then follow the scriptural arguments in favor of keeping this institution as a part of the stated worship on the Lord's day.

Scott, in his commentary, has this observation on Act 20:7. "Breaking of bread, as commemorating the death of Christ in the Eucharist, was one chief end of their assembling. This ordinance seems constantly to have been observed every Lord's day, and probably no professed Christians absented themselves after they had been admitted into the church, unless they lay under some censure, or had some real hinderance." R. W. Hamilton, L.L.D., D.D., in his work on the "Christian Sabbath," after quoting the above passage from Dr. Scott, proceeds to say: "Specially should this day be given to the commemorative feast. It was of old called 'the day

of bread.' Unworthy is our regard to it, low is our state of devotion, if its weekly repetition could pall. It is unimaginable that the early Christians ever assembled, and this was not the art of their highest transport. * * * The practice of the first churches should be revived." (See Mair's Biblical Temperance, pp. 163, 164). John Wesley, the founder of Methodism, published among other sermons one entitled "The Duty of Constant Communion." Of this sermon he says: "This discourse was written above five and fifty years ago, for the use of my pupils at Oxford. I thank God I have not yet seen cause to alter my sentiments in any point which is therein delivered." Much as I would like to quote liberally from this sermon, but one extract is all that my space will allow me to give, which is as follows: "Let every one, therefore, who has either any desire to please God, or any love of his own soul, obey God and consult the good of his own soul, by communicating every time he can; like the first Christians, with whom the Christian sacrifice was a constant part of the Lord's days service." (Sermon 106, Vol. II, p. 350). Wesley writing to the elders in the Methodist church in America in 1784, says: "I also advise the elders to administer the Supper of the Lord on every Lord's day."

These quotations must suffice, though they could be largely increased. The testimony of Eusebius, "the father of Church History," Dr. John L. Mosheim, the distinguished German Church Historian, John Calvin, John Milton and hundreds of others

could be given, all of whom testify that the primitive church celebrated the Lord's Supper on every Lord's day. Dr. John Mason of New York in his letters on "Frequent Communion," when arguing for its weekly observance, says: "*Nor, will this be denied by any man who has candidly investigated the subject.*" This voices the scholars of all denominations who have given this subject attention. Could we be loyal to our plea of a return to primitive Christianity, nay, could we be loyal to Christ, unless we attended to the Lord's Supper on every Lord's day?

VI. Believing, as we do, that the Bible is a perfect guide, *we speak where it speaks, and we are silent where it is silent.* If for instance people ask what they must do to be saved, we give them the answers found in the Bible, feeling perfectly sure that we are right. We find under the labors of the inspired apostles that penitent sinners on the profession of their faith in Christ were immediately baptized for the remission of their sins, and were received into the church without delay. We claim that it should be so done now, and such is our practice. Charles G. Finney, the noted revivalist, said that the anxious seat now occupies the place that baptism occupied in the primitive church. If this is so, as it no doubt in some sense is, then away with the anxious seat, and let baptism take its place where it was in the perfect church. We have endured much opposition because we have taught baptism for the remission of sins. There is no reasonable excuse for this

opposition. Did not Jesus say: "He that believeth and is baptised shall be saved, and he that believeth not shall be damned." And did not Peter say on the day of pentecost: "Repent and be baptized every one of you, in the name of Jesus Christ for the remmission of sins, and you shall receive the gift of the Holy Ghost." Dr. Hackett one of the most eminent of Baptist scholars in his commentary on Acts, translates and comments as follows on this passage: "*Eis aphesin hamartioon, in order to the remission of sins* (Matt. 26:28; Luke 3:3), we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." This is our position exactly. Baptism without faith and repentance is of no value whatever. Should any one trust to the mere *opus operatum* of baptism for regeneration he will be sadly disappointed. Only when the heart is changed by a living faith in Christ and the will subdued by repentance can baptism be of any value. Then it is an humble recognition of the authority of Christ and is coupled with the remission of sins just as faith and repentance are. Much of the opposition that has been hurled against us for our views of the design of baptism has grown out of a misconception of our position on this subject. Many have supposed that we hold to the doctrine of baptismal regeneration—that we believe in some efficacy in the water—or some "sacramental grace" as some ex-

press it. Such conceptions are foreign to our views and these is no excuse for such ignorance. Alexander Campbell said in his debate with N. L. Rice: "You may have heard me say here, (and the whole country may have read it and heard it many a time), that a seven-fold immersion in the river Jordan, or any other water, *without a previous change of heart, will avail nothing*—without a genuine faith and penitence. Nor would the most strict conformity to all the forms and usages of the most perfect church order; the most exact observance of all the ordinances, without personal faith, piety, and moral righteousness—without a new heart, hallowed lips, and a holy life, profit a man in reference to eternal salvation." (Campbell and Rice Debate, p. 678.) These are our views and hundred of similar extracts could be given from the writings of our leading men in all parts of the land. Hence to represent us otherwise is willful ignorance.

But whatever may be our theories, we should give to inquiring sinners the answers found in God's word given on similar occasions, and let our theories go to the moles and bats.

Since the anxious seat or mourner's bench, as commonly used, is confessedly a modern innovation, and has supplanted a divine ordinance, we cannot join with many well meaning people in the use they make of it. We believe in praying for sinners, and should not object to praying for them even at the mourner's bench, if allowed to have our own way. But we cannot ask God to do for the sinner at the mourner's

bench what he has promised to do for him through one of his own appointments. God's way must be the best—the only right way.

This principle now under consideration leads us to set aside all human expedients that infringe on the divine economy as revealed in the Bible. A probation, whether for six months or any other length of time, for those who have accepted Christ with all their hearts, before they are received into the church, is a thing unknown to the New Testament. Penitent sinners were immediately baptized and received into the church in the apostolic age. We doubt not but a departure from this ancient order of things originated in a good motive, but very many serious departures have arisen in that way. Human judgment, even when sanctified by the grace of God, is too frail to depend upon when the salvation of the soul is concerned. We need our pathway lighted by the infallible guidance of the word of God.

Again, faithfulness in following the practices of the primitive church leads us to reject all innovations in the government of the church. In the apostolic age each local church or congregation had a plurality of elders and deacons. (See Phil. 1:1.) Elders and bishops were the same. The elders of the church at Ephesus were called bishops. (See Acts 20:17 and 28.) There is no controversy among scholars as to the fact that the distinction between elders and bishops arose subsequent to New Testament times. (See Neander's Church History, vol. i, p. 190; also his Planting and Training of the Christian Church, p. 148.) It may be

claimed that this is a trivial matter, and no harm can come of it. Not so; for the Pope of Rome is an over-grown elder or bishop. There is no safety but to leave things as God gave them to us. "What God has joined together let no man put asunder," is true of other things as well as the marriage relation. With us elders and bishops are the same and there is a plurality of them, as well as of deacons, in each local congregation, unless in some new and weak churches where there are not enough qualified persons to fill these offices. We have taken our stand squarely on New Testament ground in this, as well as all other matters. We know that our position is a safe one, and it gives us great comfort to know that such is the case.

Again, "*we call Bible things by Bible names.*" This we ought to do if we have gone back to the ancient order of things. As an instance of this practice, we never call the first day of the week the Sabbath. Why? Because it is never so called in the Bible, nor for centuries after the New Testament was written. The custom of styling the Lord's day the Sabbath was not known in the times of the Fathers, and not till the close of the sixteenth century did the practice come into general use. Surely if Jesus and the Apostles and the primitive Fathers never so designated the first day of the week, there must have been good reason for such a course, whether we know that reason or not. It is safe to walk in the footsteps of Christ and His apostles. For the same reason we never call breaking bread or at-

tending to the Lord's Supper "taking the sacrament." Such expressions are "Ashdodic" and are used without being understood or convey a wrong meaning. In either case their use should be discontinued.

I have now given a brief outline of the principles and object of our movement. Focalized, the whole movement is this: We take Christianity as it came from the hands of Christ and His apostles and reject whatever bears not this stamp. We claim to have restored the primitive church. We are not therefore a sect, unless the New Testament church was a sect, and this no one will claim. Here then is a basis of union broad enough for all God's children and we plead with them to come and unite with us and help in this work. If it should be said that it is arrogance in us to claim to be wiser than others in knowing what is the apostolic church and its practices, our reply is, we do not lay any claim to such superior wisdom. I have endeavored in this statement of our principles and object, not only to state our positions, but to show what the scholarship of the world has to say on these things. Is there any doubt among Protestants as to the all-sufficiency of the scriptures as a rule of faith and practice? None. Is there any doubt as to the names borne by the children of God in New Testament times? None. What do the leading scholars of the world say as to our manner of baptizing and our rejection of infant baptism? They say we are right, that is, that we practice as the primitive church did. What about our weekly observance of the Lord's Supper? We are

right, if historians and scholars can be depended on. And so on in all we do and teach.

And now in conclusion, I know there are many pious and faithful Christians among the denominations with whom we are surrounded. We love them for their earnest devotion to the Savior. We pray God that we may all be united in one fold. But till then we say, brethren, understand us before you condemn. *Strike, but hear.*



N. A. McCONNELL.

N. A. McCONNELL.

THE subject of this sketch, Nelson Antrim McConnell, deserves a more extended notice than is usual in a work of this kind.

Born January 23, 1824, in Columbiana County, Ohio. Received a very limited education in the common schools, having attended such about eighteen months, before he was thirteen years old. His father intended him for a merchant and apprenticed him to that business, March, 1837. He served five years in that capacity, and at the age of eighteen, abandoned it and learned the carpenter and joiner's trade, at which he spent seven years.

During those twelve years he spent four months in the common schools, studying English grammar and natural philosophy. His parents were members of the Friends (Quakers) at the time of his birth, and hence he had a birthright with them, and was regarded as a member in good standing until in his seventeenth year.

In November, 1839, John Henry and Marcus Bosworth, (both deceased) of Trumbull County, Ohio, held a meeting at East Fairfield, Ohio, which he attended. During its progress the wild, thoughtless and somewhat reckless boy was siezed with conviction, and led to enquire, "What must I do to be saved?" And on the last evening of the meeting he, in company with several others, went forward and confessed the Savior. It was a great surprise to all who knew him, especially to his parents, who were exceedingly mad against that way, which they called "Campbellism." Some busy body ran to the village and informed his father that the baptism of his boy was about to occur, whereupon he

immediately started for the scene of action. He overtook the crowd on their way to the creek called Bradfield's Run, in which the Disciples were wont to baptize, and laying his hand on the shoulder of the lad, bade him stop, which he reluctantly did; and after some conversation returned to the village without obeying the Lord.

In just five weeks from that time, another meeting was held at the same place, by John Henry and E. Vanvoorhis, now of Knox County, Ohio. On the last night of which at 9 P. M., December 12th, 1839, Elder Vanvoorhis immersed him into the name of the Father, Son and Holy Spirit.

In a short time he began exercising in the congregation, and in a young men's prayer meeting which he was instrumental in organizing. His former "church," in about seven months after his "apostacy," disposed of his case as follows:

"*Whereas*, Nelson A. McConnell has much neglected the attendance of our religious meetings, has not observed plainness in dress, and has been immersed in water for baptism: and having been treated with on these accounts, without the desired effect, we therefore disown him from membership in the religious Society of Friends, until he shall consistently regain the same, which is our earnest desire for him.

Signed in, and in behalf of the Carmal Monthly Meeting. This——day of seventh month, 1840. NATHAN HOIE, Clerk."

In 1844 he became acquainted with the venerable James E. Gaston, now of DesMoines, who was then living in the village of Fairfield, Ohio and preaching for the church at that place. This man of God took a deep interest in him, and encouraged him to use what talent he had, and prepare for the ministry. And but for his example, advice and encouragement, Bro. McConnell would probably never have been a preacher.

On the 10th day of July, 1845, he was married to Sarah Ann Brisbine by Elder Gaston, taking as a fee therefor (by his own proposition) a sermon which McConnell had preached at one of Elder Gaston's appointments six months previously.

He entered the regular ministry October, 1848, walking through a heavy rain, and preaching in Elder G. Pow's kitchen! He spent a year with eight churches in the county where he had always lived.

In November, 1849, he came to Iowa, landing at Davenport, whither he had been called by a co-operation of churches and scattered disciples, to evangelize what was then known as the Second District, bounded by the Maquoketa, Iowa and Mississippi Rivers. His first sermon was at LeClaire in Scott County; and from thence he pushed out into the district, laboring hard and receiving therefor the sum of $300 for one year.

In November, 1850, he settled at Marion, Linn County, and has preached for the church there more or less, ever since; but he ministered regularly for them *seventeen years*.

By the State Meeting at Mt. Pleasant in 1856, he was appointed State Evangelist, the first the State ever had, and served one year. In 1863 he was again appointed to the same position, which he continued three years. In 1866 he removed to Marshalltown and labored for the Marshall and Hardin churches.

In November, 1871, he returned to Marion, remaining there till 1875, when he went to Cedar Rapids, and after a residence of five years, again removed to Marshalltown, where he now resides.

Like all pioneer preachers, Bro. McConnell, though a man of peace, has crossed blades with the foes of primitive Christianity. In 1851 he was invited to defend our plea, assailed by a Congregational minister in Marion. Dr. Roberts, the challenger, was reputed quite a scholar in the languages. On the first day he made a display of his Greek. But McConnell replied that Roberts had the advantage, as he did not know a letter in the Greek. Whereupon Roberts severely rebuking him said: "If the gentleman had spent ten minutes a day since he has been in Marion, studying Greek, he could have read it as well as I." When the debate opened the next day, Bro. McConnell said: "I have spent ten minutes this morning in the study of Greek, as suggested by my friend, and am prepared to answer all Greek yet presented." He then rattled off a few Greek words, which so completely nonplussed his opponent that he was glad to play quits.

He has had several debates since. Two with the Tunkers, one of which was reported and published. Three with Sabbatarians, one with the Wesleyan Methodists, and one with an Infidel.

His labors for the thirty-four and a half years have been almost exclusively in Iowa, though he has temporarily visited

and preached in Wisconsin, Minnesota, Kansas, Missouri and Arkansas. He was at one time connected with the *Evangelist* published in this State; has ever been connected with the Educational and Missionary enterprises of the church, and has been ever intrusted with the most important positions in them, such as Trustee of College, State Evangelist, President of the State Convention, and of the Ministerial Association, which position he holds at this time.

As an able and uncompromising defender of the truth, none surpasses him. He has ever been characterized by independence, firmness, and courage to utter his convictions regardless of consequences from men. Is possessed of fine *physique*, commanding appearance; keen black eyes that flash fire when aroused; a strong, logical inquiring mind, and great power as a speaker. His sermons are compact, logical, and severely scriptural. Weighing about 190 pounds, and standing six feet in height, with a well proportioned body and a bald head, he at once impresses you that he possesses superior ability.

He is the only living representative of our "pioneer preachers," yet actively at work, among whom were such men as Aaron Chatterton, Arthur Miller, Jonas Hartzel and Levi Flemming, who have gone to their reward. Bro. Martindale still lives, but is not able to preach. And with the exception of him Bro. McConnell is left alone to represent the grand men whose labors have wrought such glorious results.

Although having seen hard service, his native force seems unabated and his resources inexhaustible.

CONDITIONS OF DIVINE SONSHIP.

N. A. M'CONNELL.

He came to his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1:11.

TO be a son of God in the sense of the text, is to sustain the grandest relation possible to man—a relation not enjoyed by angels: for unto no one of the angels did God ever say, "*Thou art my son.*" To be a son of God is to be an heir of God and a joint heir with Christ, to an estate vast, boundless, unfading, inexhaustible, eternal.

This relation is contingent and can be reached by the children of men only by meeting the conditions as set forth in the Father's will, ratified by the death of His only begotten son.

These conditions can be met when understood. They are not well understood by the masses, however clearly they are taught in the holy scripture. Hence the propriety, if not necessity of the proposed discussion.

In entering upon the investigation of the subject indicated, viz: "Conditions of Divine Sonship," in the light of the text quoted, I enquire,

1st. Of whom are the words of the text predicated? The answer is found in the context.

"In the beginning was the WORD, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by Him: and without Him was not anything made that was made. In HIM was life, and the life was the light of men. * * * That was the true light which lighteth every man that cometh into the world. * * And the word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace, of truth."—John 1:14.

These things are affirmed of "Jesus of Nazareth," "The Son of Mary," "The Son of David according to the flesh, but declared to be the Son of God according to the spirit of holiness by his resurrection from the dead."

2d. To whom came he?

(*a*) To the Jewish people who were his own: because he was an Israelite, a son of Abram. To them he came first and in person.

(*b*) To the Samaritan he came secondly. They too were his own: for although they were a separate prople from the Jews, they were largely descended from the twelve tribes and recognized the God of Moses.

(*c*) Thirdly, to the world at large.

"All souls are mine. As the soul of the father, so also the soul of the son." And as a heathen poet, endorsed by an apostle said, "For we are also his offspring."

"This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners."—I Ti. 1:15. "He gave himself a ransom for all," and "By the grace of God He tasted death for EVERY man" (Heb. 2:9). And so, "If He died for all," (2 Cor. 5:14). And thus He broke down the middle wall of partition between us, *i. e.*, between Jew and Gentile. But He has come to the race, not in person, but in the gospel, saying, "Go teach ALL nations." "Go preach the gospel to every creature in all the world." "That repentance and remission of sins should be preached among all nations, etc."

3d. Did His own or those to whom He came receive Him? No. Those to whom He appeared personally, said, "Let Him be crucified." Both Jews and Samaritans as a whole, rejected Him. There were some noble exceptions during His personal ministry, even among the Jews and Samaritans.

The Gentiles also failed to recognize Him as the Son of God. They persecuted His representatives and put His followers to death. Kings and governers unsheathed the sword and crucified the Lord of all glory in the person of His disciples. Even at this present time thousands to whom He comes in the gospel, fail to receive Him. It is very true, therefore, "That He came to His own and His own received Him not."

4th. What did He—what does He besides coming?

Answer. He made sons of God. To some "He gave power, authority, or privilege to become sons of God."

Some have taken the position that this language does not imply actual sonship, but only a privilege to be embraced in order to sonship. To my mind there is no force in this criticism. I assume, and to me it seems perfectly clear, that the language involves actual sonship.

Abbot in his notes on the revised New Testament says, "Made them sons of God." Matthew Henry in a note on the place says, "It is the unspeakable privilege of all good Christians that they are become the children of God."

I take it therefore that those who are described in the text were made sons, and all who shall hereafter fill this description will be constituted children of God.

5th. Had He authority to make men sons of God?

If there be an authority to do this, then He had and still has that authority. Said He, "All authority in heaven and in earth is given unto me" (Matt. 28:18). "I came not to do mine own will, but the will of Him that sent me." The works that I do, I do not of myself, but the Father that sent me, He doeth the works. And the Father said, "This is my Son, the beloved in whom I am well pleased, hear ye Him."

6th. To whom did He give power to become the sons of God? Or, whom did He make children of God?

The text answers this question and states the condition upon which all are made the children of God.

"But to as many as received Him, to them gave He power to become sons of God." "As many as RECEIVED Him." Whoever then, or at any time since, or shall hereafter receive Him, was or shall be made a child of God. And so John says of such, "Beloved now are we the sons of God" (1 John 3 : 2), and Paul says, "Because ye are the sons of God, God hath sent forth the spirit of His Son into your hearts crying, Abba, Father, Blessed privilege and rich in blessings.

7th. But who are said to have received Him?

Answer. "*Even them that believe on His name.*"

Hence all who believe on His name, within the meaning of the text, are made sons or children of God. Are adopted into the divine family—have divine sonship, and so it is written "Ye are all the children of God by faith in Christ Jesus.

All the conditions of sonship are involved in *receiving Christ* and all those who "believe on His name" receive Him and hence are made children of God.

8th. Who do believe on His (Christ's) name?

Answer. Those "who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

This language describes those who believe on the name of Christ, and such, and only such as are here described, do believe on "His name," and those believing on His name, receive Him, and only such as receive Him are made children of God.

This description involves a BIRTH. What is that birth? 1st. Negatively. It is not to be "born of blood." It was the pride and boast of the Jews that

they had the blood of Abraham in their veins. "We are Abraham's seed and were never in bondage to any man. How sayest thou ye shall be made free?" Christ replied, "If Abraham were your father, ye would do the work of Abraham." Then they said, "We have one father, even God." To this Jesus replied, "If God were your father, you would love me: for I came forth from Him and He sent me." "You are of your father the devil."

While it may be true that "*blood will tell*," it is absolutely certain that nationality does not entitle men to "Divine sonship." Other people boast of their nationality and claim rights, privileges, and immunities, even in the church, upon this ground. All State religions recognize the birth of blood. But the text says "Born not of blood." This is laying the ax at the root of the tree of law established churches. No man is recognized as "Believing on His name" because of his nationality.

"Nor of the will of the flesh." This is simply natural generation. Every man is born of the will of the flesh, but he is not entitled to membership in the divine family thereby. Natural generation does not make us sons of God. Natural generation from believing parents is by some made the ground of infant church membership. The church is composed of the children of God, hence it is claimed that "The children of believing parents are in covenant relation with God and therefore graciously entitled to baptism." "Nor of the will of the flesh," lays the ax at the root of the tree of infant church membership, and it must fall.

"Nor of the *will* of man." The Jews were tenacious of the traditions of the elders, and found fault with Christ because His disciples transgressed them. He replied, "You have made void the commandments (THE WILL) of God by your traditions, and teach for doctrines the commandments of men."

They claimed acceptance with God because they strictly observed the traditions of men, but this was no more than to be born of the will of man.

In the beginning of the seventh century, there appeared a man by the name of Mohammed, who became the author of a new religion, now embodied in the Alchoran. Whoever embraces that system is, in a religious sense, "born of the will of man:" for as a religion or system of salvation, it is man-made. It is the will of man in opposition to the will of God. Not those born of the will of man are made sons of God.

In 1830 Joseph Smith and Sydney Rigdon inaugurated the Mormon religion, founded upon the Book of Mormon. This book was manufactured out of a manuscript written by a Mr. Spaulding and entitled "*manuscript found*," stolen from a printing office in the city of Pittsburgh, Pa., by Rigdon, who was a renegade from the Baptists and Disciples.

Those who embrace the Mormon faith are "born of the will of man," but are not, as a consequence, "sons of God."

"Nor of the will of man" is the ax laid against human tradition and man-made systems: "But" now affirmatively, "born of God." It is now clear to every

one that those, and only those, who are born of God, believe on the name of the Son of God, and those and only those who believe on His name receive Him, and those who receive Him are constituted sons or children of God.

There is now simply one question to be answered and then the conditions of divine sonship will be settled, viz: What is it to be born of God? What are the agencies, instrumentalities, and means by which this birth is affected? Or, in other words, What is involved in this birth of God?

To make this clear and certain, I will collate all the passages that speak directly of this subject, and learn everything mentioned as pertaining to or involved in being "Born of God."

First. I read (James 1:18) "Of His"—God's—"own will begat he us with the word of truth." This shows that God is the author—the prime factor.

Second. (1 Cor. 4:15) "For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ I have begotten you through the gospel." And (Philemon 10) Paul says of Onesimus, "whom I have begotten in my bonds." Here the Apostles are introduced as agents in effecting the work.

Third. (John 3:5) "Except a man be born of the Spirit, he cannot enter into the kingdom of God." This passage gives the Holy Spirit as an agent, without whose work we cannot become sons of God.

Fourth. (1 Peter 1:23) "Being born again, not of corruptible seed, but of incorruptible, by the word of

God which lives and abides forever. * * And this is the word which by the gospel is preached unto you." This furnishes us the instrument—the seed—employed in the birth.

Fifth. (1 John 5 : 1) "Whosoever believes that Jesus is the Christ, is born of God." Here faith is mentioned as in some way connected with or involved in the birth.

Sixth. (1 John 4 : 7) * * "Love is of God, and every one that loveth is born of God." Love has some place in the birth by which we are made sons of God. Those who do not receive the love of the truth will be damned.—2 Thess. 2 : 10.

Seventh. (John 3 : 5) "Verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here baptism is said to have something to do in accomplishing the birth, or making us sons of God. I say baptism, for all agree that baptism is meant.

These seven things are mentioned as in some way related to, "Being born of God." Besides I know of none other. The order in which these are related to each other and being "Born of God," is the following, viz: 1st. God purposed. 2d. Sent the Holy Spirit who inspired the Apostles. 3d. The Apostles preached the gospel with the Holy Spirit sent down from heaven. 4th. The word—the seed that quickens—the gospel heard is now present in the heart where it works effectually, and 5th. Produces faith, or the belief "that Jesus is the Christ." 6th. The faith

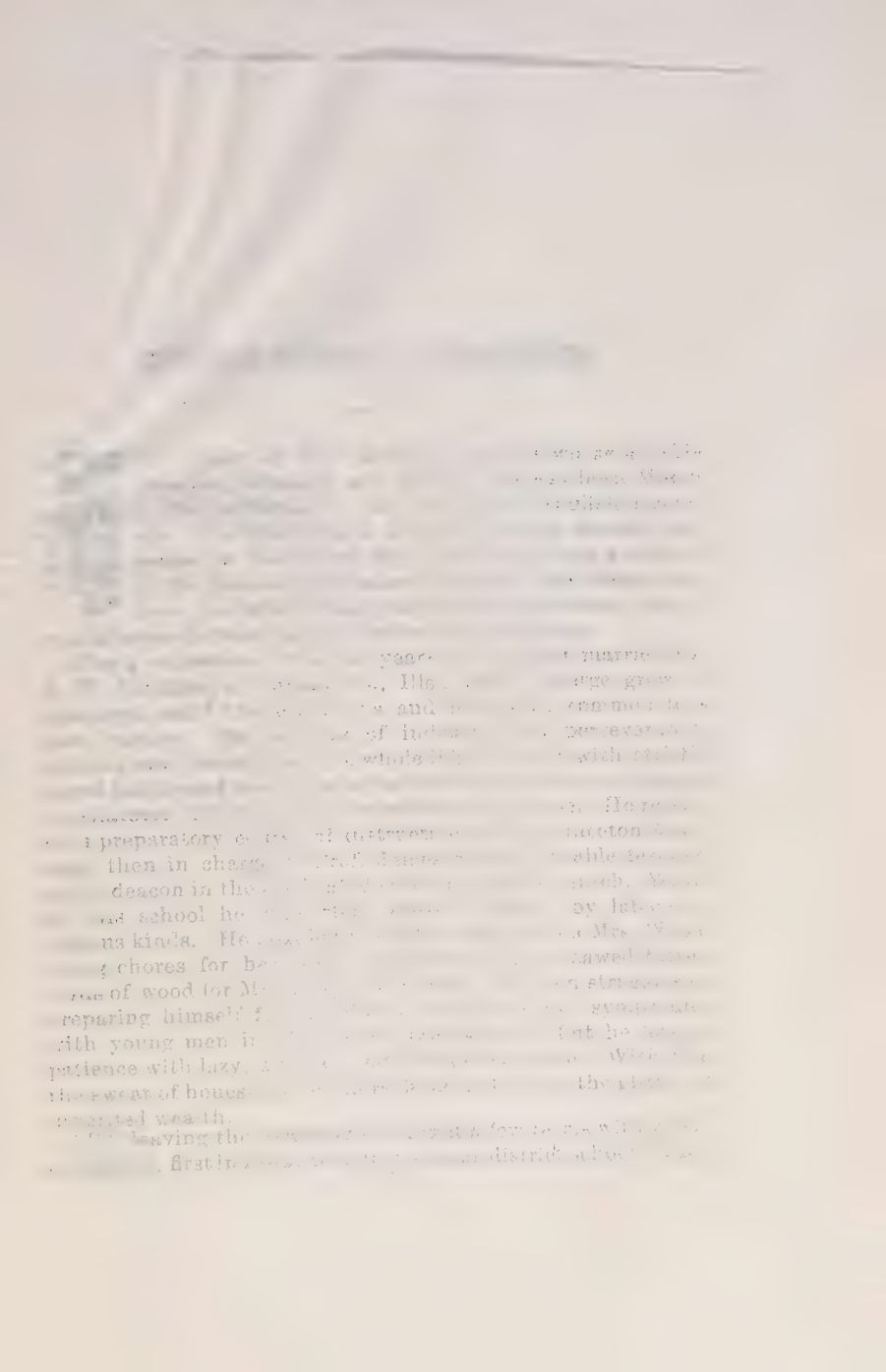
thus begotten inspires love for the truth, and he who loves the truth will obey it. Or, 7th. "Be baptized," and thus be born of water.

Thus were men born of God. Thus are men now born of God, and being born of God, are recognized as believing on His name. And as many as believe on His name receive Him, and those who receive Him are made the sons of God.

"And because sons, God hath sent the Spirit of His Son into their hearts, crying, Father, Father." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is. And every one that hath this hope in him, purifieth himself even as he is pure."—*Amen.*



G. T. CARPENTER.





GEORGE THOMAS CARPENTER.

THE subject of this sketch is well known as an able preacher, educator and writer. He was born March 4, 1834, in Nelson Co., Ky., of German-English parentage. His father was a brother of Judge Samuel Carpenter, of Bardstown, Ky., and his mother a relative of the lamented Abraham Lincoln. Ere George was born his father died, leaving quite an estate, which was afterwards fraudulently wrested from the heirs.

After a widowhood of seven years, his mother married Mr. J. W. Huffaker, of Bureau Co., Ills., where George grew to manhood, amid the privations and hardships common to a new country. But by dint of industry and perseverance, which have characterized his whole life, together with strictly moral habits and manly traits, he made commendable progress in whatever studies he had opportunity to pursue. He received a preparatory course of instruction in the Princeton Academy, then in charge of Prof. James Smith, an able teacher, and a deacon in the celebrated Owen Lovejoy's church. While in this school he supported himself, mainly by labors of various kinds. He boarded the entire time with a Mrs. Wood, doing chores for her, and remembers to have sawed fifteen cords of wood for Mr. Lovejoy's church. His own struggles in preparing himself for usefulness, intensifies his sympathies with young men in like circumstances now. But he has no patience with lazy, aimless and dissipated youth. With him the sweat of honest toil is more honorable than the glitter of inherited wealth.

After leaving the Academy he taught a few terms with marked success, first in Iowa, then in his home district school; when

he determined to enter college. He matriculated in Abingdon College in 1855, where, as in the Academy, he made good use of his time, had but one boarding place, and graduated in 1859. Shortly afterward he took charge of the Academy at Winterset, Iowa, teaching and preaching there for nearly two years.

In September, 1861, he and his brother, J. W., now of College City, Cal., opened the school in Oskaloosa College, under circumstances that would have appalled less determined spirits. In a building only partially inclosed, inconveniently situated, and heavily burdened with debt, these two young men opened school with *five* students. In the face of such an undertaking, the strong hopefulness and heroic faith of such men, need not be written. To them are due, the subsequent respectability and usefulness of the institution. At Oskaloosa he labored as teacher, preacher and editor for twenty years. In 1873 he retired from the College, and, as he then supposed, from an active educational life, that he might give his time to the *Evangelist*, of which he had become chief editor. But after three years, at the urgent request of the Board, Teachers and friends of the College, he reluctantly returned, and took the position of President. The school grew in numbers, harmony, and influence, excepting the financial condition, for which, of course, the faculty were in no way responsible, until three of the teachers declared themselves "starved out."

At this juncture the project of establishing a Christian University at Des Moines was hopefully inaugurated. And after careful and prayerful consideration, President Carpenter and the other members of the faculty, felt it their duty to identify themselves with the movement. This course was approved by a very large majority of the brethren of the State. And the fact that a majority of the students, with all the faculty, but one, followed him, gave assurance at once of the popularity of the enterprise, and of the subject of this sketch. He had long had a fervent desire to see a strong church school in Iowa, and looks upon Drake University, in the founding, organizing and building up of which he has performed so conspicious a part, as the great work of his life.

His religious life began in December, 1854, when he was baptized by Elder Daniel Parkinson. Having previously begun the study of law, and possessing some gifts as a speaker, he was

urged to exercise them in the church. This led to the abandonment of the law, and a resolution to engage in the work of the ministry. Hence, July 3, 1859, he was set apart to this work, President P. H. Murphy, Prof. J. W. Butler and others of the Abingdon church officiating.

From that time to the present, while not exclusively confined to the ministry, he has been a successful proclaimer of the Word. He has held several fruitful revival meetings, though his labors have been mostly confined to Lord's days, and addresses during his travels.

He has also held a number of debates with Infidels, Universalists, and others, with credit to himself, satisfaction to his brethren, and damage to error. No where do his powers appear to better advantage than in discussion. One debate was held with W. F. Jamison, Spiritualist, at Oskaloosa, in 1871, lasting six days. Soon after, the gist of his arguments was published in a little book, entitled "The Bible *vs.* Spiritualism," which was eagerly sought, and became a sort of textbook among debaters with Spiritualists. His latest debate was with John Hughes, the champion of Universalism in the West. It was reported, and published by the Central Book Concern, and is regarded as one of the ablest debates extant, involving the subject in dispute.

He was married June 21, 1863, to Henrietta T. Drake, daughter of Judge J. A. Drake, of Drakeville, Iowa, who has been to him a true, loving, Christian wife, and a sharer of all his labors and cares. They have one son and three daughters. Few Iowa preachers are strangers to the cordial hospitalities of their home.

He has held positions of trust and honor in religious, fraternal, educational, municipal and national affairs. In 1873, he was appointed an honorary United States Commissioner to the World's Fair at Vienna, Austria. During that summer he made an extended tour through Europe; sketches of which appeared in twenty-six articles, published in the *Evangelist*. He has since frequently lectured on his travels and observations.

He has long been a radical Prohibitionist, and in 1879 was nominated by the Prohibition Convention at Cedar Rapids, for Governor of the State. But as other duties forbade his making

a proper canvass, he declined the honor, and by his suggestion the Central Committee substituted the name of D. R. Dungan.

In personal appearance, Chancellor Carpenter is of medium size, well formed, and his once raven locks are now almost white, or giving place to baldness. In disposition, he is companionable, and liberal almost to a fault. As a preacher, he is clear, logical and forcible, and withal possessing some gifts of oratory and pathos.

In mental traits and habits, common sense and energy, rather than abstract profundity and abnormal brilliancy, seem to lead. In short, he may be said to be a well-rounded, all-sided man, who can readily turn his energies into any calling that promises the glory of God and the good of men—a man earnestly striving to live under the approval of God.

THINGS TO BE HEEDED.

G. T. CARPENTER.

"Therefore we ought to give the more earnest heed to the things that were heard lest haply we drift away from them."—Heb. 2:1.

PAUL is the prince of logicians. He that would understand him must note the relations of his introductions, propositions, arguments and conclusions. It is rightly conceded that the Hebrew Letter is a Pauline epistle. Hence to understand it or any part of it, we must study it as a strictly logical production. This letter was to the Hebrews; and yet its writer was the great apostle to the Gentiles. But his consistency in this is apparent when it is remembered that here, as in most of his writings, he vindicates the rights of the Gentiles to all the blessings of the gospel without any observance of the law, and thus defeats the heresy of the Judaizing teachers then so common. To do this he shows that the law was national, temporary, and insufficient, for eternal salvation. Hence the close student of Paul's writings would readily anticipate that the

burden of this epistle is to show to the Jews the all-sufficiency of the gospel, and that the law, having served its purposes, had become dead.

Our text is introduced by the word "therefore," a term that is used to introduce a conclusion drawn from a former argument. Whether such conclusion, in any given case, is final or only subordinate, must depend upon the argument from which it is deduced. In the case before us, it will be observed that it introduces a conclusion drawn from the first of a series of arguments designed to establish the supremacy and sufficiency of Christ and his institutions. A brief analysis of the entire letter will render this statement more apparent.

In the first four verses of the epistle, the apostle presents a most direct and sublime introduction, in which is couched the grand general proposition thought to be proven. The apostle assumes that God had spoken to the Jewish fathers at various times and in different ways through prophets; but he further affirms that "in these last days he has spoken unto us by his Son." This announcement is followed by a declaration concerning the exalted character and mission of this Heir of all things, Law-giver and Priest, the one, the only one, whose law is henceforth to be heeded, and whose mediation is worthy of being sought. This supremacy of Christ over everything relating to the old covenant must be proven in reference to its several important particulars. This Paul proceeds to do in the following propositions and proofs:

I. Jesus Christ is superior to the angels by whom Moses received the law. Verse 4. This proposition is maintained by six distinct quotations from the Jewish scriptures, showing, 1. That Christ is a begotten son; angels are not. 2. Christ is to be worshipped; angels are not. 3. Christ holds the sceptre; angels are only servants. 4. Christ has been annointed above his fellows; angels have not. 5. Christ was a creator; angels were not. 6. Christ as a Sovereign shall occupy the throne till all his enemies are subdued; angels are only the ministering servants to the followers of Jesus.

Having occupied the remainder of the first chapter with this argument concerning the superiority of Christ over the angels by whom the law was given, the apostle introduces the conclusion drawn from such arguments, by the language of our text. This deduction and the admonitions connected therewith, occupy the entire second chapter, which concludes with a reference to Christ's priesthood.

II. At the beginning of the third chapter, Christ is introduced in the double office of Apostle, or one sent as a leader and law-giver, and as High Priest. Moses was the apostle to the Israelites, while Aaron was the High priest. But Jesus Christ combined both offices within himself. (See also Zech. 6:13, and I John 5:6.) Then separating the double office, the writer proceeds to show the superiority of Christ over Moses, the acknowledged giver of the law. Moses is shown to have been only a faithful servant in the house which God built through the Word that

became flesh, while Jesus Christ is the Son, and heir of all things. This argument and its admonitions continue to the close of the third chapter. The fourth contains conclusions and deductions, and prepares the way for the next step in this progressive argument.

III. Jesus Christ is superior to Aaron and his descendants as Priest. This is abundantly proven in the fifth chapter, and proper deductions are drawn in the sixth. But in the seventh the nature and superiority of the Melchisedec priesthood to which order Christ is proven to belong, is clearly demonstrated. A summary of this argument is given in the eighth chapter, concluding with the declaration that the old covenant with all of its priestly and legal functions was decayed, and must give place to the new law and priesthood under Christ. "The priesthood being changed, there was made of necessity a change also of the law."

IV. Having now shown Christ's superiority over the angels by whom Moses received the law, and over Moses as a law-giver, and Aaron as a priest, beginning with the ninth chapter, he undertakes to show that the ordinances of the Jewish covenant were inferior and temporary, while those of the new covenant instituted by Christ, are better and more enduring. This argument continues to the close of the eighteenth verse of the tenth chapter, when a most impressive conclusion and admonition is introduced. The eleventh chapter is a grand exemplification of the power and perfection of faith as con-

trasted with the ritualistic works of the law. The twelfth and thirteenth chapters contain the grand conclusion of the whole argument, with the sundry admonitions, exhortations and salutations consistent with the scope and character of this most wonderfully logical and incisive production.

With this very brief and necessarily imperfect outline analysis of the Hebrew Letter before us, it is hoped that we can more readily understand and appreciate our text, which, it will be remembered, is the introduction of the conclusion drawn from the first of the series of sub-arguments, and in which the superiority of Christ over angels is conclusively proven. The text and context may be properly and conveniently considered under the following heads:

I. The obligation enjoined.

II. The things to be heeded.

III. The reason for thus heeding.

In considering this particular passage under these headings, the reader is earnestly requested to keep in mind the relation of this particular passage to the general scope of the entire argument or series of arguments contained in the entire letter.

I. "Therefore"—in consideration of the argument just concluded—"we ought"—we *owe* it—"to give"—not only heed, but "the more *earnest* heed" to something. If our obligation is thus strong, the thing enjoined must be very important. The awful solemnity, imperiousness and importance of this obligation might be readily inferred from the fact that it is related to one superior to angels, and who

made the worlds, who is the image and son of God; one who upholds all things by the word of his power; and one who, "when he had by his own sacrifice purged our sins, sat down at the right hand of the Majesty on high." Surely there is wonderful emphasis in this little word *ought*, in this connection. This obligation enjoins, not only the giving of heed, but the *more earnest* heed."

II. We next inquire what the things are that we are thus enjoined to heed so earnestly. The text and context give five descriptive tests to aid us in determining what is included, and consequently what excluded from this important injunction. 1. The things to be "more earnestly heeded," are things that were heard, had already been preached to the saints. 2. They embrace a great salvation which we are in danger of neglecting. 3. These things had at "the first been spoken through the Lord." 4. They had been confirmed by them that had heard Jesus. 5. "God had borne witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit according to his own will."

Whatever religious claim does not come clearly within these five tests, may be rejected by us with entire impunity. This rule would work utter destruction to modern creeds and all ideas of a "progressive Christianity." We are not to give earnest heed to popular clamor, demands of fashion, time serving expediences, stilted rank, imperious wealth, or any whim, convenience or doubtful expedient.

While we are to "be wise as serpents," we must not forget to "be harmless as doves." The glory of God and the welfare of others must be the inspiring motive, and the gospel law the rule of action. Affirmatively considered, it is evident that there are something, to which we should "give the more earnest heed, lest we should glide away from them," "let them slip," or "leak out." These are the things that began to be spoken by Christ Jesus, were reaffirmed by the apostolic witnesses, and confirmed by miraculous demonstrations of the Holy Spirit. These things embrace the elements, terms, and conditions of the "great salvation." That the gospel in its transcendant facts, uncompromising commands and glorious promises, is here intended, needs no detailed proof. This same apostle declares, "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.) Again, the same writer says: "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are *saved*, if ye hold fast what I preached unto you, except ye believed in vain." (1 Cor. 15:1, 2.) Then follows a narration of the three great and fundamental facts underlying the gospel, namely the death, burial and resurrection of Christ. Indeed Paul, in common with all the apostles, was laboring under that great commission of the Savior: "Go into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but

he that believeth not shall be condemned." (Mark 16:16.) The apostle not only knew the tendency and danger of the early Christians being gradually lead away from the simplicity, fullness and absolute authority of the gospel, by the teachers that then beset the church, but he also doubtless foresaw the tendencies of later times to apostasies by adulterations with Judaism, heathen mythology and idolatry and gnostic and agnostic philosophies. For centuries the tendency was to formulate these errors into creeds that partially displaced the word of God. But more recently a reaction has taken place, and the dogmatic creeds have nearly given place to a kind of attenuated, emasculated, and semi-infidel broad-gaugism or isms. These are called "liberalism," "progressive Christianity," etc., with a marked trend towards "free thought," "free action," "free love," blatant, blasphemous infidelity. There is now little need towage an iconoclastic war against the dogmatic creeds of the past. These are falling shattered and ruined all about us. Rather our effort should be to manfully maintain the divine creed, lest in the opinion of the masses, it shall fall in the general and indiscriminate assault upon all creeds. The masses moved by an over-awing religious impulse or anti-religious impulse, are little more likely to discriminate between the real and the fancied, the good and the bad, than an infuriated mob. Cool, clear heads, pure hearts and steady nerves, must preserve the right by directing the great movements of the times. The masses, after due thought, will accept the right and true.

We are no alarmist, but undoubtedly there is great immediate danger of the church's gliding away from the simple truth of the gospel. Let the engineers of the gospel train put on breaks; let the commander of the army of the faithful call a halt, not in good works, but in the mad rush from the true path. Like the prophet restorer of Israel, let there be an exhortation to "ask for the old paths, where is the good way, and walk therein." These old paths are not the ones worn by human tradition, but those clearly traced by Christ and his apostles. They are the gospel paths that lead to the everlasting city of God.

Among the things fundamental and necessary to be heeded and maintained, may be mentioned: 1. The absolute personal being and authority of God. 2. That Jesus Christ is the only begotten of the Father, who "was born of the seed of David according to the *flesh*, but who was declared to be the *Son of God* with power according to the spirit of holiness, by the resurrection from the dead." Christ is the Emmanuel, the God with us, with one human and one divine parent. That "Jesus is the Christ, the Son of the living God," is, after all, the creed truth of the Bible, and the thought must not be expurgated from it, nor the truth and confession eliminated from the Christian formulas. No "higher" (lower) "criticism" or modern platitudes and doubt, can take away this central proposition, dependent upon which is the whole Christian system. Christianity stands or falls with the proposition. 3.

Nearly allied to the last proposition stands the divine inspiration, all-sufficiency and absolute authority of the Holy Scriptures. "The Bible, the whole Bible, and nothing but the Bible. is the religion of Protestants." By this it was not meant that the Bible was intended, except by general principles, to provide for every contingency and expediency that may arise in the varied relations of life. But in everything relating to Christian doctrine and ordinance it is all sufficient and imperative. 4. The alien sinner must believe upon Christ as the Son of God, he must repent, and he must be baptized in the name of the Father, Son and Holy Spirit. These things are clearly involved in the "things that began to be spoken by the Lord," in the gospel. 5. Christians are the light of the world, the salt of the earth, and must keep themselves pure, must not "forsake the assembling of themselves together," nor fail to weekly commemorate the Lord's death and suffering. To use a political term of recent origin, "stalwart" Christians are demanded. By this is not meant stubborn, fossilized fogies, who simply swing upon the skirts of progress, and mistake their own whims for the gospel, and the traditions of the fathers for infallible revelation. Christianity cannot progress, but Christians can ever progress in knowledge, holiness and labors. Other matters to be heeded will readily suggest themselves to the Bible students.

III. It is now in order to inquire why we should "give the more earnest heed to these things." 1.

There is great danger that we may "let them slip," "lest we drift away from them." The danger is not that the well grounded Christian shall suddenly drop, or cast from him either the doctrine or the practice of his religion. A strong religious life is a growth, not an instantaneous acquirement. We come into the Church of Christ as new born babes and must feed upon the sincere milk of the Word, that we may grow thereby. At first we are weak in faith, experience and spiritual power; but by diligent study, prayer and works, we grow to be strong in the Lord. So the falling away from Christ theoretically and practically, is a gradual, often almost imperceptible process. As one stands and looks upon the young and rapidly growing oak, yet perceives no deepening of roots, broadening of trunk or raising of branches; so in looking upon the decaying tree, no present rottening is perceived, yet the work of decay, though gradual, is certainly going on. In either case it is only by comparisons separated by considerable lapse of time, that the changed conditions are clearly detected. So it is with a Christian both in his growth and in his apostasy.

Some of the pre-monitions of the apostacy of this letting slip our religion, may be noted: The party affected begins to sit farther back in the audience; takes less part in the prayer-meeting, Sunday school and other church work; begins to absent himself from the meetings of the brethren; to speak of the church work as what "they" are doing instead of "we;" finds fault with the preacher, the officers and

the members; is found more and more in the company of the scoffers; begins to speak lightly of the Scriptures and of religion; grows in this till he becomes a blaspheming infidel, denying the Lord that bought him. Nothing was farther from his thoughts when he began his retrograde movement, than that he would ever reach this depth of hopeless wretchedness. Perhaps when he began to forsake the assembling of the brethren, it was with the delusion that he would do just as well by staying at home and reading his Bible; and when he left the church he thought he could and would live just as good a Christian life out of the church as in it. What a delusion! Little by little, little by little, the teachings of the Master and the life predicated thereon, have slipped from him, leaving him in mental whirlpools of doubt, and a moral wreck. No wonder the grand old apostle admonishes us to "give the more earnest heed to the things we have heard, lest at any time we should let them slip."

2. As a consequence of allowing ourselves to drift away from the teachings of Jesus, we shall certainly neglect and lose the "great salvation." It will be noticed that it is not necessary to formally spurn or refuse this great salvation, to lose the great blessings. It is enough simply to neglect it. The measure of our appreciation of this great salvation will depend upon the estimate we place upon the danger and the certainty and importance of rescue. "Salvation" pre-supposes danger as "justification" pre-supposes accusing. A "great salvation" pre-supposes a great

danger. If, as used to be taught by some, man cannot escape the punishment due to his sins; if there is no resurrection of the body; and if there is no future hell; then wherein is the true greatness of this salvation? What high incentive to give the more earnest heed to the terms of this salvation? Simply very little. But when we recognize that man is far away from God by transgression, but can be brought nigh by the blood of Jesus, and have his sins all blotted out and their just punishment estopped; that Jesus told the truth when he said, "I am the resurrection and the life"—that the bodies of the saints shall be gloriously saved from the grave by Jesus Christ and made immortal; that the bottomless pit and the second death yawning for the sin-stricken souls of the world, have no power over the obedient to the words spoken by Jesus, oh, how great does the salvation appear!

As the apostle approaches the grand conclusion of this most extraordinary letter, he says in thunder tones of anxious warning to those about to slide from the truth: "Let us hold fast the confession of our hope that it waver not, for he is faithful that promised; and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the custom of some is, but exhorting one another; and so much the more as ye see the day drawing nigh. For if ye sin *wilfully after* that ye have received a knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain expectation of judgment, and a

fierceness of fire which shall devour the adversaries. A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses; of how much sorer punishment think ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, a common thing, and hath done despite to the Spirit of Grace." For we know him who hath said, vengeance belongeth unto me, I will recompense. And again, "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Heb. 10:23–31.)

It will be observed that the language, "counting the blood of the covenant wherewith he was sanctified a common thing," etc., can apply only to those who have been once in a saved state. Before such declarations the old doctrine of "once in grace always in grace," must fall. Men may sin and be forgiven, but those "who were once enlightened, and having tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God and the powers of the age to come, and then fall away, it is impossible to renew them again to repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame." (Heb: 6:4-6.) Those that so far apostatize as to deny the merits of the blood of Jesus, cannot be brought to repentance, hence cannot be saved. "There is a sin unto death; not concerning this do I say that he should make request. All unrighteousness is sin:

and there is a sin not unto death" (1 John 6:16, 17.) These sins are of the same class in effect as the "sin against the Holy Spirit that shall not be forgiven in this world nor the world to come." (Matt. 12:32.) There remains a fearful looking forward to that justly terrible retribution. As the fashionable tippler does not expect to become a comfirmed drunkard, no more does the Christian just beginning his downward course, expect to reach such fearful depths of apostasy. Oh brother Christian be admonished "to give the more earnest heed to the things that were heard lest haply we drift away from them." Heaven with its eternal, full salvation, is above you, and the words of Jesus are in your hands. Be inspired by the one and guided by the other. Hell with its eternal torments, society of the damned, and angels fallen, is below you, yawning to swallow you up. The descent is easy, gradual, and seemingly enticing. Be not deceived. Keep your feet in the "highway of holiness." Cling to the rock that is high. Give earnest heed to Him that spoke as never man spoke, and all will be well. *Amen.*



F. WALDEN.





F. WALDEN.

NO preacher has been more prominently connected with the work in Iowa, than Freeman Walden. Born in Floyd county, Indiana, March 18, 1839. His father, Dr. Joseph Walden, was born and raised in Connecticut, where the Walden family trace their ancestry back to 1661. His mother's maiden name was Rhoda Sparks, born in Tennessee, and raised in Indiana.

Dr. Walden removed to the Territory of Iowa in 1846, and settled in Mahaska County, not far from Oskaloosa. Here Freeman grew up to manhood. His father dying when he was but fourteen years old, left him to make his way in the world, under the disadvantages of poverty and orphanage, as best he could. He had the usual advantages of the district schools, and by improving them in winter, and working by the month in summer, with economy, he was enabled to enter a select school in Oskaloosa, in 1855, taught by Geo. W. Drake.

By the kindness of Mr. Drake, in taking him into his family and boarding him for doing chores, etc., he was enabled to continue in the school with limited means, nearly a year. He then went to work in a saw mill to earn money with which to prosecute his studies, but meeting with a slight injury he gave up his place in the mill, and by the advice of Prof. Drake, sought and obtained a school when but seventeen years old.

He continued teaching and attending school alternately for about six years; his teacher for the most part being Prof. A. Hull, now of Oskaloosa College, to whom Bro. Walden feels that he owes more, for whatever mental training he received, and for his start in the ministry, than to any other man. It was during this time, April, 1859, that he confessed Christ,

and was baptized by J. B. Noe. He was influenced to cast his lot among the Disciples, by hearing a discussion on the action, subject, and design of baptism, between Aaron Chatterton, Disciple, and F. W. Evans, Methodist.

At the time he united with the church, he had not the remotest idea of preaching, but by being called on by the elders from time to time to exercise in the congregation, it suggested to his mind, that he ought to prepare for these, to save himself from embarrassment, and from this he gradually grew into a preacher, in less than a year.

In the autumn of '61 he quit school, and in the Spring of '62 began preaching for the church at Albia, and teaching the higher branches in a select school, conducted by himself and J. C. Sellers.

In August of the same year, he was married to Miss Mary Olivia Berry, who has faithfully stood by him in the work of the Gospel, from that time to this.

The double work of preaching and teaching school proving too great for his physical strength, he abandoned the latter, devoting his whole powers to the ministry. Hence, in the fall of 1863, he removed to Lee County, and preached for the church at Lost Creek, till the spring of 1865, when he went to Columbus City, and preached for the church there till autumn, 1867. During his stay there, he preached and held meetings at various places, and was again called to Albia, where he continued six years, adding about 500 to the church during that time. He also held protracted meetings at several places, and held a public discussion with John Hughes, a Universalist.

In 1873, he resigned at Albia, and accepted the position of Financial Agent of Oskaloosa College, which he held for one year, and then visited New England, and spent two months in the employ of the Evangelizing Board there. He held meetings in Maine, New Hampshire and Massachusetts.

On his return, he held a meeting at Steubenville, Ohio, and was invited to become pastor of the church there. Accepting, he removed there in the spring of 1875. But the smoke of the city, so affected his throat, that he asked to be released, and returned to Iowa.

He spent one year with the church at Charles City, and then bought a fruit farm at Albion, moved to it January 1, 1877, and

preached for Liscomb, Bethel, Bangor and Albion churches for about four years, and gained some notoriety as the "Strawberry man."

In 1881, he moved to Illinois, and preached a year and a half for the church at Old Bedford, McDonough County, when, having sold his fruit farm, he was invited to locate with the church at DeSoto, Iowa, his present field of labor.

He has been Secretary of the State Convention quite often, was a trustee of Oskaloosa College twelve years, and is now on the Board of Drake University.

He has contributed to the columns of the religious press quite freely, and is the author of a tract on the "Indwelling of the Holy Spirit," a pamphlet on the "Sabbath Question," and a "Treatise on the Culture of Small Fruits."

In personal appearance: fair complexioned, blue eyes, large head, and a little bald, about five feet ten inches in height, and weighs about 160 pounds.

In style as a speaker: deliberate, full rounded periods, positive, without flourish, but with force, his points are put with emphasis. He has rigid regard for accuracy in thought, as well as in the dress in which it is to appear.

He bears acquaintenance, and proves to be more companionable and fraternal than you will at first suppose him to be. And being ever ready to aid every good work, he is a most valuable yoke-fellow among the preachers of Iowa.

WHAT SAVES THE SINNER?

F. WALDEN.

For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus. Rom. 3:23, 24.

THAT all men are sinners and need a Savior is taught both by the Scriptures and by the history of the human race. History is largely made up of wars and strife. If men were not sinners would they so often stain their hands in each other's blood? The very language we use tells the sad story that man is fallen. Trench has forcibly said: "It needs but to open a dictionary, and cast our eye thoughtfully down a few columns, and we shall find abundant confirmation of this sadder and sterner estimate of man's moral and spiritual condition. How else shall we explain this long catalogue of words, having all to do with sin or with sorrow or with both? We may be quite sure that they were not invented without being needed, and they each have a correlative in the world of realities. I open the first letter of the

alphabet; what means this 'Ah,' this 'Alas,' these deep and long-drawn sighs of humanity, which at once encounter me there? And then presently there meet me such words as these, 'Affliction,' 'Agony,' 'Anguish,' 'Assassin,' 'Atheist,' 'Avarice' and a hundred more, words you will observe, not laid up in the recesses of the language, to be drawn forth at rare opportunities, but many of them such as must be continually on the lips of men. And indeed, in the matter of abundance, it is sad to note how much richer our vocabularies are in words that set forth sins, than in those that set forth graces." (See Trench on the Study of Words, lecture III). We are sinners all. Sin has stained our history and colored our language. We need not dwell longer on this picture. What is the remedy?

Sin is transgression of law,—it is lawlessness. All laws have penalties, so sin brings on us the penalty of God's violated law. How can we escape that penalty? Some fallacious answers are given to this question. One of these misleading answers is given by the moralist. He practically says: "I know that I have sinned, have come short of the glory of God and have incurred the penalty of his violated law, but I don't see the need of becoming a church member, of confessing Christ and obeying him, but I will try from this time on to live a moral life and reckon that God will count the good I do as equal to the wrong I do, and thus square the account." Not a few take about this view of the escape from sin: so much goodness to balance so much sinning.

Now the fallacy in this is that our own goodness can in no wise reach back and remove the penalty already incurred. If this is once rightly understood no one will depend on his own morality to save him from his past sins. This may be understood by an illustration. Suppose a man steals a horse. The penalty is incarceration in the penitentiary for a period of one or more years. Suppose after the man has stolen the horse, he gets to reflecting about the matter and concludes that as "murder will out" so will horse stealing and that sooner or later he will be found out and disgrace will come upon his family. So he quits and for one year he steals nothing, he strictly keeps all this time the law he had violated. But in some way the crime is found out and the man is arrested and brought before the court. What lawyer could be found that would ask the court to dismiss the prisoner on the plea that he had kept the violated law for twelve months since he committed the crime? The answer would be that it was his duty to keep the law if he had never violated it, and that nothing can be carried back to settle up the old account. The fact is that the man is just as guilty of the crime of horse stealing at the end of one year as he was at the end of one day, and he would be at the end of two years, five years, ten years, any number of years. Human governments have statute limitations for some crimes, on account of the imperfections of all human arrangements, but there are no limitations of this kind in God's government. The man that steals a horse

can get rid of the penalty only in one of two ways; one is to suffer out the penalty and the other is to be forgiven. If he is not forgiven and has not suffered out the penalty, then it hangs over him, without statute limitation, as long as he remains a subject of that government even should that be forever. From this illustration we can see that *the subsequent keeping of a violated law does not remove the penalty already incurred.* No one would think of denying this rule when applied to human government, then why should we expect anything different when applied to the divine government? Just here is the mistake of the moralist, he depends on the keeping of God's violated law to save him from the penalty of his past sins. If he could keep God's law perfectly, still there would remain those past offences with the penalty still hanging over him. But he cannot keep God's law perfectly, no one can do that even though he may be a follower of Christ, so that penalty grows heavier all the time. This makes the outlook of the man who depends on his own worth a hopeless one. But the moralist may ask, Why cannot my good deeds be counted as an off-set to my sins as well as the good deeds of a man who is a follower of Christ? They can; but it is a grievous mistake to suppose that any man's good deeds remove the penalty of sin. Our redemption is in Christ and is freely bestowed by the grace of God if we come into Christ and remain in him. Let us read again our text: "For all have sinned and come short of the glory of God; being justified freely by his grace

through the redemption that is in Christ Jesus."

Here we see that our justification does not rest on the merit of our good deeds whether many or few but on the redemption that is in Christ Jesus. The same idea is in the mind of the Apostle when in his epistle to the Philippians he says that he was willing to suffer the loss of all things that he might win Christ and be found in him, not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (See Phil. 3: 8, 9). Now that righteousness which is of the law, here spoken of by the Apostle, must refer to that righteousness that consists in keeping the law which he had violated. That Paul calls his own righteousness, just the kind of righteousness that the moralist must depend on so longs as he stays away from Christ, but it is not sufficient. The Apostle was willing to suffer the loss of all things and count them but refuse rather than depend upon that righteousness instead of the righteousness of Christ. What the Apostle calls the righteousness of Christ in his epistle to the Philippians, he calls "the redemption that is in Christ Jesus" in our text in his epistle to the Romans. We must come to Christ if we would have this righteousness, this redemption, and not stay away and depend on our own good deeds as the moralist is wont to do.

Again we may see the need of coming to Christ if we study the context in which our text is found. The church in Rome, we gather from the body of

the epistle to the Romans, was composed of those who had previously been Jews and Gentiles. There was more or less strife between these two classes of Christians wherever they were to be found. Rome was no exception to this state of things. The Jew was constantly claiming that because he had been circumcised and had kept the law of Moses, he occupied a higher position in the kingdom of Christ. He held his Gentile brother in contempt and was not willing to accept him as an equal in Christ. This seems to have been the state of things in the church at Rome when this epistle was written. After the introduction, which comprises the first seventeen verses in the first chapter, there is given a list of the sins of the Gentiles. This brings us to the close of the first chapter. This list of sins is a fearful one and shows to what depths of iniquity sin will lead men when they are "without God and without hope in the world." The Jew would be disposed on reading this much of the epistle to say: "This is what we have been claiming all the time, that the Gentiles are sinners above all others and must not be placed on an equality with us in the kingdom of Christ." But he reads on and he finds the second chapter opening with these words: "Therefore thou are inexcusable, O man, whosoever thou art that judgest." This calls a halt on his haste in condemning the Gentile. He reads on: "for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." This is discouraging to the boasting and condemning

Jew and by the time he has finished this second chapter he learns that though he is a Jew and rests in the law and makes his boast of God and knows his will and approves the things that are more excellent, being instructed out of the law, yet this turns out rather to his grief than to his joy. Though he made his boast of the law, yet, the Apostle tells him that through the breaking of the law he dishonored God. Then he reads this stunning sentence: "For the name of God is blasphemed among the Gentile through you, as it is written. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is become uncircumcision." So the Jew is condemned by the very law in which he boasts and his circumcision is rendered null and void by his breaking of the law. Surely he ought not to claim any advantage over the Gentile. The Jew is supposed to see this and ask in the opening of the third chapter:

"What advantage then hath the Jew, or what profit is there of circumcision?" These questions and several others are answered by the Apostle, till we come to the ninth verse where the Jew in despair asks: "What then? Are we better than they?" The answer of the Apostle is: "No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin." Then follows a long list of quotations from the Old Testament to prove the universal sinfulness of the human family. "There is none righteous, no, not one." The Jews have had a written law, and the Gentiles have had the law—

some standard of right and wrong—written in their hearts, yet the law of right and wrong never was and never can be a means of justification. Its purpose is to make all feel that they are sinners and need a redeemer. Hence, the Apostle says: (Rom. 3: 19, 20,) "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." So the Jew though he had the law was not justified by it, for its purpose was to stop his mouth, make him feel guilty and thus bring him to the knowledge of sin. What was true then, is true now, we are never justified by that law the breaking of which makes us sinners. Justification comes through the merit of Christ which is freely bestowed on us as a work of grace. This is just what the Apostle wanted to make the church at Rome feel. They were all sinners, all were condemned and when they came into the kingdom of Christ they came in on account of the redemption that is in Christ Jesus, and hence stood on an equality so far as their rights there were concerned. They all needed his redemption and he paid the same price for each one. A colored man once arose and spoke in the social meeting where I was. He began by saying: "Brethren I am worth as much as any of you." I hung my head fearing that he was going to boast of his own worth, but he went on: "It took the blood of

Christ to redeem me, and it took the blood of Christ to redeem you; he paid the same price for us all." I lifted up my head and said: "Thank the Lord for that speech." A poor man once approached the communion table when the Duke of Wellington was seen approaching. Some one touched the poor man and said: "Wait a minute, the Duke is coming." The Duke laid his hand on the poor man's shoulder and said: "Don't depart on my account, we are all equal here." That is the true Christian idea. We are all equal so far as our rights in the kingdom of Christ are concerned. That was what the Apostle aimed to make the brethren at Rome feel. They were all redeemed with the same price and hence were equal. Boasting was excluded not by the law of works but by the law of faith.

Let us look somewhat closer into this work of redemption and we shall see still more clearly what saves the sinner. Our text says that we are justified freely by his grace through the redemption that is in Christ Jesus. By turning to Eph. 1:7, we read, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." From this scripture we learn that it is the blood of Christ that redeems. In harmony with this is the language of the Savior when he instituted the Lord's Supper. Handing the cup to the disciples he said: "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:27.) The beloved disciple likewise says: "If we walk in

the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7.) Kindred to this is the saying of the Apostle in the epistle to the Hebrews: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Thus we find that turn where we will in the New Testament we find that we are saved by the blood of Christ. The blood of Christ is the procuring cause of our salvation. When salvation is ascribed to what we do, it is only in the sense that these acts of ours bring us to "the fountain filled with blood drawn from Immanuel's veins," and not that they save by any intrinsic merit they have in themselves. Thus it is said that faith saves us, repentance saves us, confession saves, baptism saves us, hope saves and so on, yet none of these things really take away our sins. The blood of Christ and that alone takes away the stains of sin. This is the great doctrine of Protestantism as opposed to the Roman Catholic doctrine of Supererogation. The Roman Catholic holds that a man can do more than his duty and whatever is done in this way can be applied to his past sins or those of any one else. This is rejected by all Protestants as contrary to both Scripture and reason. Nothing can furnish the ground for the remission of our past

sins but the merit of the blood of Christ. When the sinner is redeemed he can sing:

> "Christ has paid it all,
> All the debt I owe;
> Sin had left its crimson stain,
> He washed it white as snow."

When we have passed the pearly gates and take our stand with the redeemed in heaven, we will not be praising ourselves for the good things we have done whereby we have been redeemed, but realizing that we have washed our robes and made them white in the blood of the Lamb, we will cry out in the joy of our hearts: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever, Amen."

Again, as salvation is a free gift bestowed on us through the merit there is in the blood of Christ, we may ask, Upon whom is this grace bestowed? Is it bestowed upon all men? So far as I know no one advocates that all men will be saved through the redemption there is in Christ Jesus. True, there are men who maintain the doctrine of the salvation of all mankind, but not through the blood of Christ. Universalists maintain either that there is no punishment for sin in the next world, or if there is, that the sinner pays the full penalty by suffering it out. In either case there is no redemption through the

blood of Christ. We know that all men are not saved from sin in this life through the redemption of Christ, for some reject him and even blaspheme him to the very hour of their death. Then, if in the next world, the sinner suffers out the full penalty for his sins he owes nothing to the blood of Christ. The doctrine that the sinner must suffer out the full penalty for his sins, which is held so far as I know, by all Universalists, has no salvation in it, has no redemption through the blood of Christ in it, has no mercy in it, has no forgiveness in it, has no pardon in it, has no grace in it, and in short has nothing in it but the cold demands of justice that demands the payment of the last farthing. But can the sinner suffer out the full penalty of violated law and thus reach heaven independent of the mediation of Christ? He cannot. Among other reasons for saying he cannot, this one is sufficient. Had it been possible for fallen man to meet the full demands of violated law and finally to have come off free from sin and all its stains, God would not have sent his Son into the world to die on the cross, and in this way to extend pardon to him, for God never does for man what man can do for himself. Had it been possible for man to have extricated himself from the thraldom of sin, it is reasonable to believe that God would have left him to do so. The analogies of nature teach us that God does no unnecessary work. But the doctrine of pardon, forgiveness, remission of sins, redemption, salvation through the blood of Christ, abounds in both the old testament and the new.

Hence, man could not save himself and God has had mercy on him in the gift of his Son.

But the question remains still unanswered. Upon whom is the gift of redemption bestowed? The answer is, *Upon the obedient believer.* Let a few among many Scriptures suffice. "Though he were a Son, yet learned he obedience by the things which he suffered; and he being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 8, 9.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thes. 1: 7, 8.) From these Scriptures it is readily seen that obedience is necessary. There is no obedience where there is no faith, hence it is proper to say that faith and obedience are necessary to qualify the sinner to receive the gift of redemption through the blood of Christ. This obedience on the part of the sinner does not earn salvation, but simply brings him to where it is given. To some minds it may not appear clear how salvation can be a free, unmerited gift and the work of grace, if obedience is necessary. But a free salvation can be conditional, but complying with the conditions does not earn the gift. What we do in complying with the conditions of salvation pays

nothing to the giver, but simply fits us for its reception. If I go a thousand miles to receive a gift from a friend, my traveling though attended with much toil and labor to me, makes no return to him, he is none the richer because of my struggles. Just so with reference to our salvation. We must believe, repent, confess Christ before men, be baptized, watch and pray and work, and yet all these things return nothing to God and could not by any merit in themselves, either separately or combined, remove the penalty of one single sin. Had not Jesus died and opened the way to salvation through his shed blood, all we could do would have left us still "without God and without hope in the world." From the premises now before us two things appear perfectly clear: First, salvation is a free, unmerited gift, secured to us through the blood of Christ; and secondly, we must be obedient believers in order to secure this salvation.

Now certain deductions can be made from these conclusions that are highly important to us:

I. *There is a difference between what saves the sinner, and what the sinner must do to be saved.* The blood of Christ saves him, that is clear. Let us never lose sight of this great fact. But he must come to the blood of Christ by whatever steps God has appointed, but these steps do not save only as instrumental causes. The real procuring cause is the shed blood of Christ. When salvation is ascribed to these steps on the part of the sinner, this is done by a kind of accommodation of the term.

Let us take a case as an illustration. Jesus said to the woman who had come unbidden to the house of Simon and had washed his feet with her tears and had wiped them with the hair of her head. "Thy faith hath saved thee; go in peace." (Luke 7: 50.) Here salvation is ascribed to the woman's faith, but the context shows that Jesus had saved her for he had forgiven her sins, and in this sense she was saved. So when he said that her faith had saved her we are to understand that her faith had enabled her to be saved, had brought her to the feet of the Savior in humble penitence. In the same manner are we to understand the matter when we find salvation ascribed likewise to repentance, confession, baptism and works. These do not save by any merit in themselves but they are the steps we take to come into Christ and are necessary. People sometimes differ as to what steps the sinner must take in coming into Christ. Some say that by "faith alone" the sinner comes into Christ. When by "faith alone" it is meant to exclude those acts of faith, repentance, confession and baptism, then such a position is clearly in conflict with the teachings of the Savior and his Apostles. By reading the great commission as found in Matthew, Mark and Luke and by following the Apostles as they carry out that commission on the day of Pentecost and on other occasions, we learn that the sinner must believe, repent, confess Christ before men, and be baptized in order to the remission of sins. Some, however, strenuously oppose making baptism one of the con-

ditions of the remission of sins. But baptism is clearly taught to be for the remission of sins in Acts 2: 38, and is so understood by the leading scholars of all denominations, (See the commentaries of Hackett, Olshausen and Lange on this passage.) Superficial thinkers have often charged on us that in holding to baptism for the remission of sins we teach a "water salvation" or baptismal regeneration. Such a charge grows out of either ignorance or spite. Very far are we from holding to any efficacy in water. There is not water enough in the ocean to wash away a single sin. Only the blood of Christ, as we have seen before, can do that. But baptism administered to a penitent believer brings him in humble submission to the authority of Christ, and while baptism may thus be said to save him, it by no means takes the place of the blood of Christ, nor does it save him in the sense in which the blood of Christ cleanses him from all sin. Let us not confound that which actually takes away the stains of sin by its own intrinsic merit and that which is only one of the steps by which we come into Christ. And because neither baptism nor any other human act has the power to cleanse from sin, let us not think that it is not necessary and may be dispensed with. The Savior knows best. We must be loyal to him.

II. *The value of whatever we do in coming into Christ is owing to its appointment to that end.* We are compelled to stand by this deduction or assume that there is intrinsic merit in human acts to

save from sin. But we cannot do that unles we abandon the distinctively Protestant ground that all merit in redemption from sin is in the blood of Christ. Let us illustrate this position by referring to the case of Naaman, the leper. The leprosy that prevails in the East is an incurable malady by human means. The great Syrian captain was directed by the prophet Elisha to go and wash himself seven times in the river Jordan. Naaman was not willing to do this at first and was about to depart to Damascus. He must have looked at this requirement too much as some are disposed to look at God's appointment in these days. Surely there can be no efficacy in the waters of the Jordan to heal a leper, and if he must dip himself in water, better go back to Damascus where there are two rivers, the Abana and Pharpar, "better than all the waters of Israel." But his servant prevailed on him to do as the prophet had demanded and he did so "and his flesh came again like unto the flesh of a little child, and he was clean." (2 Kings, 5.) Now this is a beautiful and forcible illustration for us. There is no efficacy in the waters of the Jordan to heal the leprosy. Why did it heal Naaman then? Solely because it was God's appointment to that end. God did the healing and Naaman placed himself in proper relation to God's government by doing as the prophet directed. So faith, repentance, confession, baptism and whatever else we may be commanded to do cannot by any merit in themselves saves us from sin, but by doing what is commanded

we place ourselves in proper relation to the authority of Christ and he heals us.

We must then do whatever Christ commands us to do and all that he commands and nothing more. If we do something that he has not commanded it will be of no avail for the value of what we do is owing to its appointment. Self-inflicted tasks or punishments then, such as Roman Catholic penance, can be of no avail, they lack the authority of Christ, the thing absolutely essential to their value. So we must not alter, change or modify the commands and ordinances of the Lord, for thereby we neutralize the authority of Christ. Christ must in all things be supreme.

III. It follows from what we now have deduced that *one thing appointed of the Lord in order to salvation is just as good as another.*

This must be so, for the intrinsic merit is not in what we do but in the blood of Christ, and the value of what we do grows out of its appointment to that end. If we keep this last deduction in mind we shall be done with all quibbling about the Lord's appointments and simply ask like the awaked Saul "Lord, what wilt thou have me to do."

Such then is the plan of redemption. Man is a sinner; the penalty of God's violated law hangs over him; he cannot remove that penalty by keeping the violated law; if he undertakes to suffer out that penalty it will ruin him forever; he needs to be pardoned; Christ has come to redeem him and for that purpose shed his blood on the cross; that blood

alone can cleanse him from sin; he must submit to the authority of Christ before this blood-bought redemption can be his. O sinner, back to Christ, flee to him.

"Come you sinners, poor and needy,
Weak and wounded, sick and sore:
Jesus ready stands to save you,
Full of pity, love and power."



D. R. DUNGAN.



. . . grandfather was one of the first settlers west of
. . . Clary and one of the first purchasers of land
. . . our government in the state of Pennsylvania.
He is . . . have been a descendant of the Earl of Burgundy,
but is . . . of Scottish and Welsh extraction. James mar-
. . . d to Mary Ann Johns, near Wilmington, Ohio, in
. . . after, moved to Noble County, Indiana, where he
. . . the spring of 1850, from whence he moved with
. . . y to Clay County, near Vicksburg. Here he remained
. . . r of 1852, when he took trail for the great North-
. . . ped in Harrison County, Iowa. The Indians
. . . just gone to Utah, and the Pottawattomie In-
. . . a short time before, gone to their Indian
. . . their west.

. . . el of this sketch has been a delicate, sickly boy up
. . . weighing, on his fifteenth birthday, only
. . . . In this new country, far away on the west
Council Bluffs, then called Kanesville, was the
. . . ing post and post-office. There was one grist mill
. . . miles nearer, where corn could be ground. A log house
. . . room and a sod chimney on the opposite end was their
. . . for the first year. There was no shelter in the yard
. . . was a good house for that country. In point of
. . . it was without a boarder. The wife made, and



D. R. DUNGAN.

DAVID ROBERTS DUNGAN, the subject of this sketch, was born in Noble County, Indiana, May 15, 1837. His father, James Dungan, was born in Beaver County, Pennsylvania, October 5, 1807. The great grandfather was one of the first settlers west of Pittsburg and one of the first purchasers of land under our government in the State of Pennsylvania. He is said to have been a descendant of the Earl of Dungannon, but to have been of Scottish and Welsh extraction. James Dungan was married to Mary Ann Johns, near Wilmington, Ohio, in 1828, and soon after, moved to Noble County, Indiana, where he remained till the spring of 1838, from whence he moved with his young family to Clay County, same State. Here he remained till the summer of 1852, when he took trail for the great Northwest, and stopped in Harrison County, Iowa. The bulk of the Mormons had just gone to Utah, and the Pottawatomie Indians had but a short time before, gone to their hunting grounds farther west.

The subject of this sketch had been a delicate, sickly lad up to this time, weighing on his fifteenth birthday, only sixty-three pounds. In this new country, fare was coarse and work was hard. Council Bluffs, then called Kanesville, was the nearest trading post and post-office. There were two grist-mills a few miles nearer, where corn could be ground. A log house with one room and a sod chimney on the outside was the place of shelter for the first year. There was no lumber in the building; still it was a good house for that country. In point of ventilation it was without a blunder. The wild meats, corn

bread and potatoes seemed to be wholesome diet, for with all the toil incident to making a new farm, his weight was 120 pounds on his sixteenth birthday, and all signs of ague had disappeared, and now, but for a premature grayness and baldness one would never suppose that he had been a sickly youth. He has reached a height of about five feet ten, and weighs about 170 on an average. He was baptized into Christ by C. P. Evans, March 31, 1858, and one year from that day tried to preach for the first time. He has preached regularly ever since. Was ordained to the ministry of the Word in autumn of the year following. February 17, 1861, he was married to Mary Ann Kinnis, of Glasgow, Scotland, was employed by a co-operation to preach that year, part of the time in Iowa and part in Nebraska. C. P. Evans and W. A. Denton were co-laborers in that work. Part of the time he resided in De Soto, Nebraska, and part of the time in Omaha, same Territory. In the spring of 1862 he returned to Harrison County, Iowa, where he farmed and improved some land which he had previously bought, and preached on Lord's days to country congregations. During the winter, however, he taught school near Glenwood, Iowa. In the spring of 1863 he moved to Plattsmouth, Nebraska, where he preached and taught for a year. This school was offered him the next year at double wages, but he chose to give all his time to the work of the ministry. On the first day of January, 1865, he began work under the auspices of our General Missionary Board, in which work he continued for about six years, only taking out of it time for a short course in Kentucky University. Through his efforts R. C. Barrow was located as a fellow-missionary in Nebraska, who still continues to labor in that State as its evangelist. Under their labors the cause was well established in Nebraska. In the summer of 1867 he was chaplain of the first State legislature of Nebraska, and the last one that was held in Omaha. In the fall of that year he moved to Pawnee City, where he preached till the spring of 1871, when he went to Lincoln where he remained till 1874. In the beginning of the effort to build up the State University in Lincoln he was made a regent, which position he held up to the time of his removal from the State in the summer of 1874, having been a regent for six years. He also served as chaplain of the senate, the winter of 1872-73.

He drew the prohibitory liquor law that came within one vote of passing; and the final passage of the Warren Criminal Code that winter was largely owing to his influence and management. From 1874 to 1877 he preached for the church in Oskaloosa, Iowa. He was then two years preaching in Eldora, Iowa. In the summer of 1879 he was nominated for Governor on the prohibition ticket. He made a gallant fight, as is claimed by the Radicals of that State, who maintain that it was this campaign that brought the Republican party to an interpretation of their platform, which bound them to submit the constitutional amendment in favor of the prohibition of the liquor traffic in that State. Not long after the campaign was over, he came to Davenport, where he has remained until a month ago, when he went to assume his new responsibilities as professor in the Bible department of Drake University, at DesMoines, Iowa. He is not a graduate of any college, and yet he is regarded as one of the really learned men of the West. He has made every man his teacher, and acknowledges himself particularly indebted to Professors Fisher, Hand and Benton, aside from his teachers in Lexington. He is thought to have read and studied widely and deeply. He has served as lecturer and teacher at Clear Lake and Lake Minnetonka, the Chautauqua of the Northwest, and is now president of the Iowa State Sunday-school Association. He has been president of the Iowa Chrisian Missionary Convention for five years, and of the General Convention for one. His unanimous choice by the Board of Trustees of Drake University, as teacher of sacred literature, indicates the confidence of the brethren of that State in his ability. In the many public debates he has had he is regarded as a fair and able disputant. He has thus considered Mormonism, Methodism, Baptistism, Soul-sleepingism, Adventism, Spiritualism, Atheism, Quakerism, etc., etc. Synopses of two of his debates have been printed—one with Leonard Parker, Methodist, which is now out of print, and the other with W. F. Jamieson, Spiritist and Infidel. He published "On the Rock" in 1873, "Modern Phases of Skepticism" in 1878, "Rum, Ruin and the Remedy" in 1879. He gave three out of the five lectures in the first printed "Lectureship of Missouri." He has written a number of tracts, such as "Modern Revivalism," Mistakes of Ingersoll about Moses," "Our Plea and Mission," "What Must

we do to be Saved?" These works have met with good sale. During his pastorate in Davenport he edited the *Northwestern News*, the temperance paper of Iowa, for about a year and a half. His preaching has everywhere had a good result. He does solid work only. His style is plain, scriptural and argumentative. His manner is that of a teacher, rather than what is known as a pulpit orator. Still, as a popular lecturer, he is valued highly, and in his State brings the highest price.*

Since the above appeared in the *Standard*, he has taught very successfully, in the Bible Department at Drake University; and has received the degree of Master of Arts. Besides, he has written "Chang Foo," prepared and delivered two lectures for the Missouri Lectureship, and preached and written on various topics almost every week, attended meetings of State Board, Preachers' Institute, delivered oration on the Fourth, etc., etc., showing that he is an inveterate worker.

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WINNING SOULS.

BY D. R. DUNGAN.

"He that winneth souls is wise."—Prov. 9:30.

RIGHT vocation makes life easy and profitable. A mistaken life-plan is a continued annoyance with but few, if any, profitable results. He who has the ability to accomplish the work, should choose the noblest and most responsible of callings. Men of genius may invent. Men of science may discover the subtle forces that control the world of matter. Our geographers may sail all seas and introduce us to sunny lands and show us the mountains of gold. The men and women of æsthetics may beautify the earth. The learned may help to endow the world with intelligence. But of all the hosts of human agents, of the busy workers in all fields, he that wins souls from sin and folly, and purifies the fountain of human life; he who turns the world from corruption and misery to the God of all grace and blessing, is most truly wise.

The greatness of this work may be seen in the characters of those who are thus employed. The best men who have ever graced the world have been thus devoted. The Prophets, Apostles, martyrs and the saints of all ages have been engaged in saving their race from sin and consequent ruin. The angels have ever manifested a deep interest in the salvation of our race. They were employed in giving the law of Moses, and have come to our earth times out of number with messages that were to help us to a higher and holier life. The Father, the Son and the Holy Spirit have been, and are, engaged in this grand work of elevating and saving fallen humanity. In this work we are laborers together with God. The whole of the Savior's earthly ministry and death was undertaken and accomplished in our behalf. His toil and teaching, his sorrow and suffering, were all for the purpose of lifting the world up to himself, that through him we might be saved. The Spirit was sent to complete the revelation and confirm the word with signs following. How great must be that work to which the heavens bow! Surely nothing can be proposed by man that will be more worthy of his loftiest devotions and mightiest energy. In this work he has the society of all the pure and good of earth, all the unfallen angels, and even of the Godhead.

The wisdom of this calling may be seen in its results. It may be seen in the sins removed, in the peace and good-will which follow, in the prosperity and happiness of all living, in the purity of soul

and the peace of God which passeth understanding.

If the whole world should at once begin to practice only as the New Testament teaches, all we have understood by the Millennium would begin at once. Sin and all its concomitants would be forever at an end. Drunkenness, and theft, and murder, and violence of all kinds would be entirely obliterated. Anarchy and misrule, injustice and dishonor would go, never to return again. In the place of all that injures and spreads disappointment, misery and death, would come peace and good-will, harmony, joy and gladness. Swords would be beaten into plowshares and spears into pruning hooks, and the nations would learn war no more forever.

This is what would be, if all souls were won to the Lord. But he who wins any soul from its error saves it from death and hides a multitude of sins. He contributes, too, just so much toward that general good which would result from the conversion of the whole world. Hence, when we calculate the sin and misery that would be avoided on the one hand, and the joy and blessedness which would follow on the other, we must say of all the vocations open to men, that of winning souls is the grandest and most Godlike.

The text assumes that men *may win souls*. This involves the thought that men may be turned from sin by human instrumentality, nay, that such agency is the divine plan for the salvation of the race. In the written creeds this is contradicted, but in the real creeds of the people, it is everywhere believed. Mul-

titudes, whose creeds say that man must first be regenerated by a direct operation of the Holy Spirit before he can do anything for himself, or have any thing done for him by any fellow mortal, are busy at work to save the world from sin: reproving, rebuking, exhorting with all long suffering and teaching, thus showing that they know they have a work to do in the matter, and that men can hear and heed the divine will and thus be saved. Their real creed is right and their written creed is wrong. Paul said to Timothy, (1 Tim. 4:16.) "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Of course no one thinks of Timothy saving any one by virtue of any sacrifice which he might offer. All that it was possible for him to do was to point the people to the way of the Lord and induce them to walk therein. This however, would do no good unless it were possible for the unconverted man to hear and accept truth and be saved thereby. The gospel is the power of God to salvation. But the gospel must be preached that men may believe in it and follow its teachings that they may be saved.

When Paul was called to be an apostle, he was commissioned to go to the Gentiles. "To open their eyes, and turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:18. And in all history, no man has become

a Christian without first having heard of Christ. Through the channel of direct power, without human agency, no man has ever been made a Christian that we know of. Jesus everywhere and always treated men as if they could accept of truth and be saved. Indeed his condemnation of unbelief would be exceedingly unjust on any other basis. Why should he ever have commanded the world to believe on him, and pronounce eternal death upon them if they did not believe, if he knew all the time that they *could not* believe? But as no one really believes the doctrine that men are so depraved that they can not turn to the Lord, we can afford to let it pass and assure ourselves, as Solomon did, that men are responsible to God for the acceptance of his truth.

But the practical question connected with this whole matter is, How shall we convert men? How shall we win souls? How shall we turn men from darkness to light, and from the power of satan unto God?

1. If we would win souls to Christ, we must be right ourselves. A revival of religion is usually preceded by spirituality in the church. The old plan of holding a revival meeting was first to get the Lord willing and ready to save sinners. Night after night he was besought to send down the necessary power to convert the world. When the church became duly aroused on the subject, the work would begin, not before. A body of professors who are godless or indifferent, will effectually estop all religious interest in that community.

Some men can read nature and learn much of nature's God. Others read history and know of him by his dealings with men. A still larger number read the Bible and know of God by its teachings. But all men read the church. And they judge of our religion by the lives of those who profess it. Nothing ever commends the religion of Christ like a godly life. And nothing so impedes its progress, or neutralizes its power, as indifference and impiety on the part of those who profess it. David gives us a good hint on this subject in Ps. 51:10, 13: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Knowledge puffs up, while love builds up. If the soul be without knowledge, it is not good. But impiety is complete ruin.

2. The truth must be preached. It has pleased God by the foolishness of preaching to save them that believe. He has proposed to purify the heart by faith, and yet faith comes by hearing, and hearing by the word of God. The gospel is the power of God unto salvation. And yet the gospel may lie on our center stands, or stand in our libraries forever and save no one. In Romans, 10:13, 14, Paul throws out a challenge which I believe no one has yet taken up.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

A church can do much in the way of preaching the gospel, by having all the members at work in spreading the good news, or in earnestly contending for the faith. When the first church was broken up by persecution, the members went everywhere preaching the word. The church at Thessalonica sounded out the word of life and were praised for it by the Apostle.

But there is work to be done which a church can not do in this way. Men who give all their time to the cares and anxieties of this life cannot do justice in preaching the gospel in this day of infidelity and sectarianism. If there was nothing in the way of the people receiving the gospel and acting upon it, about all that would be needed would be to have the truth clearly presented. Almost any one who has thoroughly studied the word of God could do that. But, alas, they are not ready. On account of their lethargy, the persuasive power of the preacher is necessary to bring them up to the condition of hearing and heeding the will of the Lord. The work of the preacher has in all ages been necessary. Call him by what name you will, preacher, pastor, evangelist, clergyman or missionary, he is heaven's agent in turning the people from darkness to light, and from the power of satan to God.

The importance of the preacher makes it proper to consider his qualifications, how we shall be able to find the men we need for the ministry, and how we shall be able to keep them in the field. Of course I have time but for the merest reference to each of these several thoughts.

If I were to name the qualifications for a preacher in the order of their importance, I would say: (1) piety, (2) good common sense, (3) a thorough knowledge of the Bible, (4) a liberal education, (5) good health, (6) industry and energy, (7) trustful and persevering, (8) large sympathy with the people. I could name a great many qualities and qualifications, but these are the most important, and, for the present, quite sufficient.

A measure of success may be had, in the absence of some of the qualities I have named. But if the preacher be not a man of piety and common sense, his energies ought to be turned in some other channel as soon as possible. I would have the education as full as possible, but a knowledge of science and the classics will no more qualify him for his work as a minister of the gospel than to plead law, or practice medicine. As a preacher, knowledge of the word of the Lord is above all other knowledge, and, without it, he ought to be kept out of the pulpit.

A man too, may be educated out of sympathy for the people for whom he is to minister. This should not be the case; for the man who lifts the people up into a higher life, must come close to them. If he cannot sympathize and fraternize with them, he will not be able to do them much good.

But we are frequently met with the question, how shall we get these preachers? Certainly we are authorized to look for them. Without doing so, we will not likely find them. The Master directs us to pray for them; to pray to the Lord of the harvest to send more laborers into the field. Do we do that? I verily believe that if all disciples would pray constantly over this matter, we would have no lack of preachers. If we would encourage the young men who are already seriously thinking of preparing themselves for this great work; if we would assist them in going to school and thus preparing themselves for this work of winning souls, we would turn the steps of many in the right direction, whereas, for the want of such timely aid, they turn to other fields of labor.

We have the coming preachers right in our own houses; they are our own boys. Do we ever encourage them to enter the ministry? Do we ever tell them of the blessedness of this work? If we are to be able to supply foreign fields with competent missionaries, they must come from our homes. They will be our boys and girls. Are we ready to give them to this work of the Lord? It was the home training that prepared Timothy and even Paul, in a very large sense, for the work which they accomplished in after years. No young man should enter the ministry unless the ministry is in him. But the desire to preach the gospel usually comes from the piety of home, from the teaching and influence of father and mother.

How to support these preachers after we get them is one of the great questions of the day. I would say, first, let us provide the men we ought to have, and half of the difficulty will have been met and pushed aside. It is a great trouble to sustain incompetent men. When we have godly men, full of faith and the Holy Spirit, endowed with wisdom and prudence, who will go anywhere to preach the gospel, it will not be difficult to sustain them. A very little machinery, or even none at all would work wonders in the salvation of the world; if our piety and earnestness were what they ought to be, plans of work would trouble us but very little.

3. *Use personal influence.* When Andrew found the Messiah, he went immediately in search of Simon, and soon had him added to the number of disciples. When Philip knew Jesus he went and found Nathaniel. And though he might not have been able to answer all of Nathaniel's objections, he could get him to come and see for himself, which resulted in his faith and devotion.

Personal contact is the surest way of reaching the people. When Philip, the evangelist, had but one in his audience, he was entirely successful. Paul seems to have converted all the household of Lydia, when he sat down and talked to them concerning salvation in Christ, at the river side. He who visits the people at their own homes and teaches them the way of the Lord, is most likely to be successful.

But this is a work that needs not to be limited to the man we call the preacher. The whole church

can largely assist in it. If every member of every church would work in this way for the advancement of the cause of Christ, there would be at least one hundred conversions to one that now obtains. It is a good thing before a protracted meeting, to get all who will enter the work to meet for drill. Let the preacher prepare them for this service with special instruction. These are the days of great revivals. If one of them was about to come to the place where I was preaching, I would go to work at once to put the forces in array, not to withstand the effort, not to run a tilt against the sentiment that would then be created, but to direct it. I would have all the young members especially prepared to go into the meeting, Bible in hand, to show every inquiring soul the way of life in Christ. Some one will say that I would be invited to retire. It might be, and yet it is not likely. But if I should, what of it? It would only give me and my brethren the sympathy of the community, and enable us to do still more good.

Church members can do a great deal of good by the circulation of our tracts and books. This may be done without any cost whatever, except that of time and effort. Many persons could be reached in this way, who cannot be had to hear a sermon from one of our preachers. It is by this personal effort that Spurgeon's tabernacle is kept constantly full. He has hundreds of young men who go out on Lord's day afternoon, and speak to the people where they can get a hearing for a few moments,

and then as the crowd is dispersing they invite them to the tabernacle. In this way thousands of persons are reached who would otherwise never take any interest in the subject of Christianity.

4. Two extremes have to be guarded against; either giving all the time to argument or dispensing with it entirely. It is easy to mistake a hobby-riding zeal for piety. Even truth may be pushed to an untruthful extreme. Men have been converted to right ways of thinking rather than to Christ. Some have seen this extreme and have gone to an opposite view; that it matters little about the doctrine, just so the people love the Lord. They would paint out the lines which separate truth from error, and regard with equal favor all religious dogmas. This is a great mistake. No healthy full-grown Christian can be produced in that way. A church built upon that kind of teaching is essentially weak. They do not know the difference between truth and error, and the first time the church comes into trouble they will go somewhere else. They will not only cease to be our friends and helpers, but turn to be most bitter opponents. This disposition does not stop in giving up baptism and the Lord's day and the Lord's supper, but it bends to all the demands of the times, until it yields up the atonement, and the divinity of Christ, and accepts a gospel of sentiment. It is a mistake to suppose that we must deal in this kind of linsey-woolsy, in order to reach the popular ear, or to keep from offending the religious world. Hundreds of our best

thinkers to-day do not attend church anywhere, simply because they feel that the time is wasted. They get to hear only flights of rhetoric or goodish sentimentalism, until they are surfeited with it. They want to hear some one who believes something; who has a gospel that must be accepted, the receiving of which is life, and the rejection of which is death. There never was a more doctrinal preacher than Jesus of Nazareth. The Apostles were in the highest sense dogmatical. They believed that unless men accepted the gospel they would be damned. They believed their teaching to be the truth and that whatever opposed it was not true.

There is a great charm in plain teaching. Jesus presented matters of greatest importance in most simple phraseology, and the people heard him gladly. If two-thirds of the adjectives in the average sermon of to-day could be exchanged for sound teaching concerning the great things of eternal life, the people would hear with greater relish.

5. *Preach the truth in love.* It is not enough to condemn sin, to show its terrible and awful results; nor when we have pointed out the remedy for sin, can we be at all sure that we are going to reach the people. Hortatory power is of great advantage. As a people, we know but little of exhortation. We have been given so wholly to right views that we have lost much of that warmth and fervency in our preaching, that has been used with such good effect, by the revivalists of every age. Every sermon

ought to be studied over and over again in the light of its purpose. Whom do you expect to win by the effort? What good do you expect the sermon to do? Let the soul become saturated with the thought of the sermon and thoroughly aroused to the end in view. When the eternal destiny of the hearer weighs heavily on the heart, there will be that earnestness that will go far towards carrying conviction to all who hear. It is this same power of love for God and man that makes the sermon helpful to saints as well as sinners.

This fervency is not simply for the preacher, or the pulpit alone, but for all workers in all efforts to win souls. Indeed, in the hand-to-hand engagement it is indispensable. It is better than all studied forms, and will introduce the subject of religion with less probabilities of giving offense than the following of any of the rules of social and religious etiquette. I go into a sick room with the intention of doing something in directing the mind of the sufferer towards God. I am careful lest I give offense. So I wait till I can change the subject gradually. But some good old mother in Israel comes in, and she is talking about the Savior in less time than I could think of the plan by which to introduce the subject. No one knows just how she introduced the matter. The truth is, her heart was full of Christ and consequent earnestness, and she began the conversation because she could not help it, and all thought it was entirely proper. If you will win souls to Christ,

keep your own heart full of the divine message that is to be employed for the good of others.

THE BLESSEDNESS OF WINNING SOULS. Preachers have many discouragements. Many of them are financially straitened all through life. And yet there is a joy and blessedness in the ministry to be found nowhere else. The true servant of God lives in the hearts of the people as no one else does. God blesses him in his deeds of love and makes him a real possessor of the earth.

Paul says of the brethren at Philippi that they were his joy and crown. In writing to the Thessalonians he says: "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and joy."

There is no other joy that is comparable to the spiritual happiness experienced by the true minister of the gospel, in being a worker together with God, in advancing his truth and saving the world. When Simon and Andrew, James and John were made fishers of men, they were lifted into the highest position that may be occupied by any mortal. The prophets of old and the angels in heaven may alike admire this holy calling. No wonder it was said of old: "How beautiful are the feet them that bring glad tidings of good things."

This joy is not limited to public teachers of the word, but it belongs to all who will strive together for the advancement of the truth of God and the

salvation of the race. In the midst of misfortunes, the thought that their lives have been given to the service of him who never forgets his faithful children is blessed indeed. The reward in the world to come will be heightened and sweetened by the presence of those whom we have directed in the way of the Lord



J. K. CORNELL.

well known in Iowa, was born at Wes-
ley, Ohio, April 10, 1829, son of Samuel
son in a family of eight children.
nages of a country school education;
, native preference, made each prog-
gan teaching school when but sixteen

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and working at mechanics in summer,
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Iowa and again engaged in the
unity called. Was three years
at Farmington, resigned in
under the auspices of Van Buren
for two years as assistant evangelist to
a year at Fairfield and Brighton,
and another year at Van Buren.
Washington, where he remained for
that place he came, was well received and
to M. E. Church in Keokuk, became
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J. K. CORNELL.

THIS preacher, so well known in Iowa, was born at Wooster, Wayne County, Ohio, April 30, 1829; son of Samuel B. Cornell an only son in a family of eight children. Had only the advantages of a country school education: but with unusual, native proficiency, made such progress, that he began teaching school when but sixteen years old.

Removed to Macon County, Illinois in 1854, where he continued teaching in winter and working at mechanics in summer, having learned the trade of masonry Here also he made his first efforts at preaching, his first appointment being with the Texas congregation in DeWitt County; but his principal efforts were with the churches at Newburg, Macon, and Creek Nation De Witt Counties.

In 1860 he came to Iowa and again engaged in teaching and preaching, as opportunity offered. Was three years principal of the public schools at Farmington, but resigned in the autumn of '63 to evangelize under the auspices of Van Buren County Co-operation. After two years successful evangelizing in that county, he spent a year at Fairfield and Brighton, and again returned and labored another year in Van Buren. He next removed to Brighton, Washington County, where he remained for three years. At that place his ministry was well received, and in debate with one M. E. Cornell, a Sabbatarian, he carried off the spoils of victory, by the verdict of the people. He also debated with D. M. Canwright at Richland and also at Leon, each time fully meeting the expectation of his friends.

Since his pastorate at Brighton, he has labored at Fairfield West Liberty, Winterset, Chariton, New Sharon, Montezuma,

Albia, *et al.* Was made President of the Iowa Christian Convention in 1872, which position he held for three years in succession. Was made State Evangelist in 1877 and served one year. Was again made President of the convention in 1879, and served one year and a half and resigned.

Was Trustee of Oskaloosa College for ten years, during which time he attended every Commencement, and meeting of the Trustees. He has also attended every State meeting since 1863 except one. He is now one of the State Evangelists, having been selected last year—1883.

Bro. Cornell stands six feet in his boots, has excellent health and tips the beam at 195 pounds. Of fair complexion, turning somewhat gray, though not much for one of his age. Is energetic and careful in his work, companionable and fraternal, and withal one of our best preachers. His place of residence is Kent, Union County, Iowa. He is the father of Profesor A. B. Cornell, Trenton, Missouri, the eldest of five living children, three sons and two daughters.

SALVATION ALL OF GRACE.

BY J. K. CORNELL.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."--Eph. 2: 8, 10.

THE great theme of the Bible is the salvation of man from sin and its consequences, and Christ is the center and the circumference of the whole plan of salvation.

Salvation implies danger or a condition from which it is desirable to escape. But when we turn to the Scriptures and read of salvation or the means of salvation, we readily learn that the same salvation is not always spoken of. Sometimes the inspired writers speak of salvation from the condemnation into which the human family had fallen when sin was introduced into the world, as in 1 Tim, 4: 10, and sometimes of being saved from our past sins, as in Rom. 10: 10.

There are at least three distinct salvations taught in the Scriptures and all are emphatically through grace.

I. When man had fallen on account of sin, and became separated from God, the way was closed and guarded so that it was impossible for him to return to God until a way was opened for him. All men, whether they had sinned as did Adam, or were guilty of actual sin or not, were under the same condemnation. "Therefore, as by the offense of one judgment came upon all men to condemnation." Rom. 5:18. The reason all men were under the same condemnation was not because all men had inherited a sinful or depraved nature from Adam, for it is not clear that any of Adam's posterity inherited such a nature from him, or that even Adam's nature was changed by the fall. His character was changed by his sin and he thus became a sinner, and because he had become sinful he was driven from the presence of the Father. But the reason that all men were under the same condemnation was because the way to God's presence was closed and no man could open it. None but divine power could open the way to God. And even a divine being could only do this by the offering of such a sacrifice as would answer the demand of infinite justice. This demand was answered when the "Word was made flesh"—Emmanuel—living among men, "learned obedience by the things which he suffered," (Heb. 5:8) and when he had accomplished all things given him to do, he gave himself a sacrifice for man, went down into

death and the unseen world, and from the far off depths in which man was separated from God he arose, conquering the power of death and the unseen world, breaking down and overcoming whatever may have been in the way of man's returning to God, the Father, ascended to heaven and made an offering of his own blood on the altar of God in heaven for the redemption of man. The Father accepted this sacrifice and offering. Then was man redeemed—saved, "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim 1:9.

The way is thus opened and man is no longer in a condemned state, helpless, but may now come to God through Christ. He is thus *through grace* saved from his fallen, lost condition, and appears before God to answer for his own doings, and is not now under condemnation for the sin of another.

Here then we have a salvation, a universal and unconditional salvation, and therefore the Apostle says, "For therefore we both labor and suffer reproach because we trust in the living God, *who is the Savior of all men*, specially of those that believe."—1 Tim. 4:10. And again, "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. 5:18. This is the first salvation and this having been accomplished for man without any condition on his part, and having merited nothing at the hand of God, it is all of grace, therefore the de-

claration of Paul, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."—Eph. 2:4, 5.

II. But it must be remembered that by this expression of God's love, man is not saved from his own sins, hence the Apostle says, "For by grace are ye saved *through faith*."—Eph. 2:8. Here is a condition required of man in order to salvation. But to all children and others incapable of knowing the truth and believing, this first salvation will result in their final and eternal salvation, because, not having the power to know a law, to them there is no law, and, "where no law is there is no transgression."—Rom. 4:15.

But man having been redeemed and saved from his helpless condition, unfortunately has fallen by reason of his own sins, and therefore if he is accepted of God and owned by the Christ, he must be saved from his own sins. But the heavenly Father proposes to save man from his own sins upon certain conditions. These conditions God in His own wisdom and love has arranged and calls upon man to accept, yield obedience, and be saved.

The Savior, in anticipation of these conditions, that man must know in order that he may yield obedience to them, and also recognize the authority by which they are demanded, after the last and greatest demonstration of his divinity—his resurrection from the dead, said to the Apostles whom he had chosen, "All power is given unto me in heaven and

in earth."—Math. 28 : 18. And after informing them of the high authority with which He spoke, commanded them, saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."—Mark 16 : 15, 16. But they were not yet qualified for the work they were commanded to do, and He said to them, "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24 : 49.

After Jesus had ascended to heaven and was "made both Lord and Christ," and, "being by the right hand of God exalted," He sent the Holy Spirit, in fulfillment of His promise, to qualify them for the work He had given them to do. When they had received the Spirit and power to demonstrate the truth which they preached "by signs and wonders, and with divers miracles and gifts of the Holy Spirit," they began at once to preach the gospel, that man might believe, for the Savior said, "He that believeth and is baptized shall shall be saved."

Now here is a salvation that depends upon conditions. As recorded by Mark (16 : 16) we have the extremes, faith and baptism, but Luke (24 : 47) gives us another item, "that repentance and remission of sins should be preached in His name," or by His authority. From a careful summary of the items found in the commission as given by Mark and Luke, we have "He that believeth, repents and is baptized shall be saved or receive the remission of

sins." Therefore the Apostle says, "For by grace are ye saved through faith; and that (salvation) not of yourselves: it is the gift of God."—Eph. 2:8.

This salvation or remission of sins is not the pardon of original or inherited sins in us, but the pardon of our own actual sins—wrong doings that we have done. Whatever condemnation man was under in consequence of Adam's sin, that has been taken away by the sacrifice and offering of the blood of Christ.

Now as our being saved from our sins depends upon these conditions, it may be asked if there is any virtue or merit in our faith and our repentance, or in our baptism, to take away our sins. To which the answer must be in the negative. There certainly is no virtue or merit in any or all of these conditions to take away any sin, not even the least. But it may be further urged that if these have no virtue by which sins are removed, why, then, any necessity for doing them? This may be illustrated as follows: Suppose a stranger stands at your door on a cold dark night, with the thermometer thirty degrees below zero, while you are seated with your family about your warm and cheerful fire. He cries out, I am perishing with cold! warm me, O warm me or I shall die! You invite him in to be warmed by your fire, assuring him that there is an abundance of fire to warm him and make him comfortable. All that is necessary for him to do is to come to the fire and he will be warmed. He answers, it is useless to come in, here are several steps to pass

over to get there and this walking will not warm me. I can and will be warmed without this walking. The fire alone will warm me, this I know and I will not do this walking, that will not warm me. But you plead with him and tell him it is true that the walking to the fire will not warm him, but this is necessary to bring him to the fire that he may be warmed by it, and if he refuses to do this and thus come to the fire and be warmed by it, he must perish, for there is no other way to be warmed. If he refuses to do that which is necessary to bring him to the fire, he must perish.

So it is in coming to the blood of Christ, that we may receive the remission of sins. It is the blood of Christ that cleanses from sins, not the *coming* to the Christ. "Without shedding of blood is no remission." —Heb. 9 : 22. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."—1 John 1 : 7. This walking is the obedience—the coming to the blood of Christ, and although there is no efficacy in the obedience to take away sin, yet this walking is necessary to bring man to Christ's blood that does cleanse us from all sin.

Christ "is the true light which lighteth every man that cometh into the world." "I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life."—John 1 : 9 and 8 : 12.

Thus in obeying Christ we are walking in the the light—in Him. Now as is our walking to get to the fire, to be warmed, so is our obedience to bring us to the place where pardon is received—to Christ. Now as our works have no virtue or worth to procure pardon, it is then all of grace and "not of works, lest any man should boast." This then is a second salvation by which we are saved.

III. But man is not yet eternally saved, therefore the Apostle says to the brethren at Philippi who had been saved from their past sins, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."—Phil. 2 : 12. And again, Peter in writing to the "Sojourners of the Dispersion," including all they had done to bring them into the relation of elect persons in the one word "faith," says, "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity—love, * * * for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." Here then again are conditions upon which eternal salvation depends.

Having turned away from the service of sin to the service of God, there is before us now a life of righteousness. This is a perpetual service in obedience

to Christ. But the Christian life is not a menial service, but a service of love. The Apostle said, "For the love of Christ constraineth us." So must the Christian be moved to action, not through fear, but through love. While he cannot and ought not to feel that he is earning or meriting the Father's blessings, yet should he rejoice that God has provided the means whereby he may come to Him through Christ and receive the gift of eternal life. The promise is that to him "who by patient continuance in well doing, seeks for glory and honor and immortality," God will give "eternal life." Salvation then is all of grace and the Christian may and ought to sing as the real sentiment of his heart—

"Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear.

Grace first contrived the way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.

Grace led our wandering feet
To tread the heavenly road;
And new supplies each hour we meet
While passing on to God.

Grace all the works shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

And having such a privilege given to us of becoming sons of God and heirs of life through this grace, we should most earnestly "press toward the mark for the prize of the high calling of God in Christ Jesus," singing praises to God and of Jesus and his love.

My heart would sing, yes always sing
Of God, the good and blest,
Who comes to man with grace and love,
Through Christ, to give him rest.



J. H. PAINTER.



J. H. PAINTER.

THE subject of this sketch was born of Samuel and Nancy Painter, in Fleming County, Kentucky, February 1, 1841. In 1844 they removed to Cold Brook, (now Cameron) Warren County, Illinois, where was, at that time a flourishing congregation of Disciples, and where their son received his first religious impressions in witnessing the worship of the Davidsons, Whitmans, Sheltons, Reynolds and Murphys.

In 1849 they removed to the south part of the county, near Swan Creek, and bought a farm on which J. H. worked with his father during the summer months, and attended the district schools in winter: till 1855 when his father sold out, and bought some wild land in McDonough County. The work of opening up a new farm of 320 acres, was attended with much privation and exposure, but with a little hired help the father was enabled to send the lad to school during winter as before, where he made rapid advancement in his studies.

In 1860 an Academy was in operation, under the auspices of the Free Will Baptists, at Prairie City, Illinois. The Principal was Daniel Branch, one of Garfield's old teachers. To this school he was sent. About two years previously, he had united with the M. P. church, and was immersed, intending to unite with the Disciples at the first opportunity, there being no church nearer than Bushnell. But being associated with the people he was, he soon learned to scorn the doctrine of "water salvation," "no Holy Spirit religion," "no change of heart," etc., and decided to remain in the Methodist church, on the principle that, while it did not exactly suit him, it was perhaps as good as any!

In 1861 he enlisted in the army; and going through the campaigns in Missouri and Arkansas under Gen. Curtis; siege of

Corinth, Mississippi, under Halleck; The march up through Kentucky, under Buel; down to Chattanooga, under Rosecrans; and Georgia under Sherman, his term of service expired in 1864. During the period of his enlistment he made no pretensions to piety.

Shortly after leaving the army he was married to Mrs. Kate Carter, of Tennessee, and again united with the church, this time the M. E. church. He was soon made class leader; then licensed to exhort, and finally nominated for license to preach, while he was on "probation." He was licensed in 1865, made a few attempts to preach; but in 1866 he removed to Cass County, Missouri, whither his father also moved from Illinois. While there his father prevailed on him one day to go with him and hear M. D. Todd preach, who was holding a meeting a few miles away. He was impressed with the earnestness and candor of the preacher, but pitied his ignorance concerning the Holy Spirit. Todd gave opportunity for written questions, and he wrote out three, which were answered so Scripturally, evincing a much greater knowledge even of Methodism than he himself had, that after both a private and public conference, he united with the Disciples in the autumn of 1868.

When he took the step he abandoned the idea of ever preaching again; but early in 1869 he was pursuaded to make an appointment at Morristown, Missouri. It was his first effort among the Disciples, and was urged to continue monthly preaching at that point, which he did for three years, adding during the time about one hundred members to the church. Meanwhile he had been teaching school, and growing in the confidence of the brethren, so that he had appointments every Sunday.

In 1872 he removed to Kansas and engaged actively and exclusively in preaching, meeting with large success, (baptizing in one year, 516 persons), until the grasshopper scourge in '74 and '75, when he went to the place of his boyhood, in Illinois. Here his relatives and early companions kindly provided for his necessities; and he in turn preached the gospel to them; baptizing several of his relatives, and some, around whose knees he had played in childhood; organized a church, numbering about one hundred, and built a house of worship which was dedicated September, 1876.

On Christmas day of the same year, he landed in Iowa and began preaching for Nichols and Big Springs' churches, and has been "as busy as a bee" ever since. He preached for Nichols two years; for Big Springs four years; for Columbus City and Frank Pierce one year, besides holding several meetings outside of his field.

In November, '81 he was employed as State Evangelist, which position he still holds. He has never held any meetings where the additions reached a hundred, but he has worked so constantly that he has received into the church by baptism and from other religious bodies, up to the time this sketch was written, 3065 persons.

In personal appearance he is five feet six inches in height, weighs about 135 pounds, brown hair and hazel eyes. In style as a speaker, conversational, clear, pointed and instructive: relying on the power of the *truth*, when understood, to bring the wonted results. He has held a few public discussions, with credit and satisfaction. Is a fair singer, a good organizer, agreeable among his brethren, and energetic and untiring in the work of the gospel.

PREACHING.

BY J. H. PAINTER.

"For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:13.

WHATEVER is covered by the expression "Call upon the name of the Lord" is a question in dispute; but that it is necessary to salvation none will deny. There is also great concord in the position that, whatever is essential to calling upon the name of the Lord is likewise essential to salvation. But just what is essential to that, is in dispute. The controversy shows about the following positions:

1. In order that the sinner may call upon the name of the Lord and be saved, his spirit must be impressed by the Holy Spirit, so as to incline him to seek the Lord in prayer. If the Scriptures figure in the matter at all, they are certain portions which the Holy Spirit applies to his heart, by which he unerringly sees his real condition, and the way out therefrom.

It is held that the Holy Spirit will lead sinners to call upon the name of the Lord and be saved, who never read or heard read the Scriptures; that if

preaching has anything to do with it, it is because the Holy Spirit at the time, or at some other time, applies it to his heart, and not because there is any thing in the preaching itself that enables him to call upon God. Just how the Holy Spirit does this is not known, as it is held to be miraculous. Those holding this position use the Scriptures to *illustrate* rather than to establish their doctrine; and of course rely upon prayer as the most potent of all human means in enabling men to call upon the name of the Lord and be saved.

2. The other position agrees that the Holy Spirit must influence the act of calling on the name of the Lord, but holds that he does so through human agency; that the scriptures "Are able to make men wise unto salvation; that they contain the Gospel of Christ which is the power of God unto salvation." 2 Tim. 3:15. Rom. 1:16.

It denies that sinners are enabled to call upon the name of the Lord who never heard the gospel, nor read it; that any power is known outside of the gospel to impart such ability to the sinner; or that the "Righteousness of God" is revealed elsewhere than in the gospel. Rom. 1:17.

On the other hand it affirms that the gospel is a divine power, placed at man's disposal to enlighten him, to direct him; and that to exercise this power it must be *preached* by tongue, type, or pen. Those holding this position rely upon the Scriptures to establish, defend and illustrate it; and consequently resort to preaching as the most potent of human

means to enable their fellow-men to call upon the name of the Lord and be saved.

This position assigns to preaching a very high place in the scale of conditions necessary to man's salvation; and ought to be well supported by the Bible before any man adopts it.

In the investigation of the subject of preaching, we will observe the following order:

1. *Its necessity.*
2. *Upon whom rests the responsibility of preaching.*
3. *What to preach, and*
4. *Its aim and object.*

I. Its necessity. If men can know the will of God and do it, without hearing it proclaimed, they certainly can be saved without preaching. For Christ says: "He that doeth the will of my Father in heaven, shall enter into his kingdom." (Matt. 7:21.) And while preaching might be of assistance in some phase of salvation, it would not be actually necessary to secure it. And if preaching is not necessary, neither is a preacher, since those who do not preach can sing, exhort and pray as well perhaps, as a preacher. And if a preacher is not necessary, it is a foolish waste of money to employ him his whole time in doing an unnecessary thing. Besides it is difficult to see any inducement to devote one's time to preaching, when it is not necessary, unless there is money to be made at it, And by the same rule, if something else would pay better, then, we better do something else.

These reflections lead us to inquire what saith the Scriptures about this matter? We shall assume that, what they say is the truth about it, and urge every one concerned to act accordingly.

1. Notice then the following: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they *preach* except they be sent?" (Rom. 10:14.)

This Scripture presents six steps leading to man's redemption. That is to say, man in a lost state is six steps away from salvation, and every step to be taken in order to reach it. No one supposes that one, three or five steps bring a man to a given point when he is six steps away. Nor does any one suppose one step any more or less necessary than an other in making the trip. So in this Scripture they are put one after an other, as if one was as essential as another. Nay, even the divine step, sending and saving, are neither more nor less necessary to be observed than are the human steps, preaching, hearing, believing, and calling on the name of the Lord. The preaching depends on the sending; the hearing on the preaching; the believing on the hearing; the calling on the name of the Lord, on believing; and the salvation on the calling.

If you do not call you will not be saved; if you do not believe you will not call; if you do not hear you will not believe; and if somebody does not preach you will not hear; and they cannot preach

except they be sent. The divine steps, sending and saving, are put both first and last, as author and finisher of our salvation. So then, this Scripture yields unmistakable proof of the *necessity* of preaching.

2. But Paul makes another statement equally conclusive, viz: "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe." (1 Cor. 1:21.)

To the thinking mind, this passage exhibits five elements or links in the process of saving the sinner. 1. God the Savior. 2. Paul the preacher. 3. The preaching. 4. The believer produced, and 5. His salvation.

Go around the passage as we may, look at it as we will, and preaching stares at us from every angle as a factor of salvation, as God's method of exercising his "power" unto salvation. Rom. 1:16. We are wont to insist that whatever is God's method, is the true method, the *only* method of saving men. Any other way must hopelessly fail, unless God can be induced to change his method to correspond with the whims of the sinner seeking salvation. And this is not supposable in the face of the declaration, "God is no respecter of persons." Therefore, preaching is again seen to be a necessary force in solving the problem of man's salvation.

3. Still another statement is made by the Apostle, touching this matter, as though he was fearful it would not be understood. He says God "has man-

ifested his word *through preaching.*" Titus 1:3. If the Holy Spirit in some mysterious way, "takes the things that belong to God" and applies them to our hearts, making known the will of God, why does Paul say it is done "through preaching"? If the word preached cannot be understood without additional work of the Spirit, then it is not made known *through preaching*, but made known—nobody knows how. And hence the passage should simply read, "Hath manifested his word," without stating "through preaching" since that part is incorrect. But we agree with Paul, modern teachers do the contrary notwithstanding, that God has made known his word *in just that way.* Now as no man can enter the kingdom of God without doing his will, Matt., 7:21; and as it must be known before it can be done, and as his word is an exhibition of his will, and that word is made known by preaching, therefore preaching is necessary to the salvation of men under the gospel.

In harmony with this conclusion the following expressions are striking: "Go ye into all the world and *preach.*" "Woe is me if I *preach* not." "*Preach* the word." "That repentance and remission of sins should be *preached.*" "He commanded us to *preach.*" "For *preaching* of the cross * * * is the power of God," etc. Now unless preaching occupies a very high place among the things necessary to salvation, these expressions are without force.

But apart from the Scriptures, we have but to look at the oratory of men, and witness a wonderful power. The fortunes of Greece rose and fell under its magic power. The Roman Senate was a heaving sea of oratory, by which measures were passed or defeated, either good or bad. Preaching stirred up the famous Crusades, wrecking kingdoms, impoverishing vast territories and drinking the lives of millions. The oratory of Wm. Pitt, Robert Emmet, Patrick Henry, Daniel Webster and Henry Clay was a mighty force in determining the sentiments and fortunes of their fellow-countrymen. So of preaching. It has determined the faith and life throughout all human history; and out of it has grown character on which destiny depends. It is no wonder then, that "By the foolishness of preaching God saves those who believe."

But it may be claimed that preaching is essential to salvation only of the preacher; that when he is called, he must preach or be lost; but still denied that his preaching saves anybody else. This is frankly admitted in part. Some will shriek, "Woe is *me* if I preach not the gospel! Sinner, there is nothing I can do to save you. God only can do that. It is the power of the Holy Ghost that comes down in answer to prayer, that will save you," etc. It never occurs to them, that in the gospel, a preacher could save anybody. And hence the great display of lung power during which the people's time is taken, and their attention wholly given to him, is only for *his* salvation! In such cases we freely

admit that such preaching saves nobody, not even the preacher. But not so, if the *gospel* is preached. A single passage is sufficient to settle the question in the minds of those who regard Scripture; to those who do not, a whole chapter would be of no avail. It is this: "Take heed unto thyself, and to the doctrine; continue in them; for in doing this, thou shalt both *save thyself* and *them that hear thee*." I Tim. 4.16.

It is clear then, that not only is the salvation of the preacher contemplated in preaching, but also those who hear. Hence the necessity of preaching is fully made out.

II. UPON WHOM DEVOLVES THE DUTY TO PREACH? Clearly, when preaching is seen to be necessary, a preacher is required. A message needs a messenger, a dispatch a courier, and a proclamation a proclaimer. And whoever is a bearer of tidings from God, has an important message to deliver, and is therefore an important character. No more exalted position can be occupied by mortal, than to be put in charge of a divine message, and entrusted with its safe delivery to its destination. The gospel is such a message, and the preacher is such a messenger. Let him be honored; let his heart rejoice, and his tongue be glad, while he brings tokens of love and peace from the mightiest King in the universe.

But who is he?

1. *Jesus of Nazareth.* Heb. 3 : 1, 2 : 4, Luke 4 : 18. He was a teacher from God, Jno. 3 : 1. His

voice was heard by mortals. He impressed His theme on the minds of men, and His spirit upon their hearts. But He left the earth; His voice is no longer heard; His form has disappeared from the paths He trod, while multitudes thronged to hear the heavenly words fall from His lips. Who now will tell the Good News? Ah! He made provision for that ere He left the earth. He associated with Him a little band; warmed His spirit into their souls; unfolded to their minds the scheme of heaven for man's salvation; gave them power to confirm their word, and thus started out—

2. *The twelve Apostles.* The honor God gave Jesus, by sending Him on an important mission, was conferred on them, John 17 : 18. Their minds and tongues were guided by the Holy Spirit, and they began a vigorous delivery of the message entrusted to them, on the first Pentecost after Christ's death in Jerusalem, where were assembled representatives, "Out of every nation under heaven." They soon spread the word throughout Judea, over into Samaria, and thence all over the world, and finally were gathered to the grave leaving thousands upon thousands rejoicing in the Gospel they had delivered. But were the people then living, the only ones, who should have God's offer of mercy? Did the little work done in the life-time of the Apostles, exhaust the divine clemency? Must the generations following walk in darkness, while that one rolled in the wealth of divine communication? If not, upon whom falls the honor of delivering the message to the sub-

sequent generations? Unless it is preached it will not be heard; or even if heard without being authoritatively declared, no one could claim it for himself; and none could authoritatively declare it unless charged with that duty. To whom then, we urge, does the honor of preaching the Gospel descend? We answer; to that which was begotten through their ministry; that imperishable community (Heb. 12 : 28, Matt. 16 : 18), in which shall be "Glory, [honor by being intrusted with a mission from God] throughout *all ages*." Eph. 3 2, called—

3. *The Church*. Not only to the individuals composing it then, for the work would soon cease, but to those who should compose it afterwards—to us, till the world shall end, and all come to judgment.

To know we are not chasing a phantom; that we are not aspiring to honors unlawful and unattainable, let us read the following Scriptures. "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also, 2 Tim. 2 : 2 Again, "For *from you* sounded out the word of the Lord * * so that we need not speak anything." 1 Thess. 1 : 8. In these Scriptures it is unmistakably clear, that the responsibility of preaching, and likewise the honor, descends to those who believe upon Apostolic testimony—the church. And that the work could go right on without the presence of an Apostle being necessary. 1 Thess. 1 : 8.

But this thought may be further elaborated by considering 2 : Cor. 3 : 1-3. Here the church is com-

pared to a letter. This implies a strong similarity in the prominent features of each, especially the elements mentioned by the Apostle.

Apart from the fact, that a letter must have a writer, must be written with an instrument, and upon something that will retain and reflect the intelligence inscribed therein, there is a design, a purpose to be accomplished *beyond* anything done, *in*, or *to* the letter. It is to be read. It is to talk for the writer. It is to say what he would say were he present. *It is a missionary.* Now the church is declared to be the letter of Christ; the Apostles, the instrument with which he wrote it; the Holy Spirit, not ink, the element in which he immersed that instrument, and the heart, the place he inscribed his mind, "known and read of all men," shows the legibility of his writing—the conspicuity of the church.

But in a letter, another thing is true; there is a co-operation of all its parts in the same direction. Every letter, word and line. Not one letter, even, can be left out without marring its beauty, and reflecting on the character of its writer. Nor can any considerable portion be detached without obscuring the sense; and if it steadily contradict itself from first to last, no one can learn from it the mind of its writer. So in the church. The co-operation of all its parts is necessary to the intelligent conviction of the world.

If a portion be separated from the rest, in sympathy, faith and practice, so that while one division asserts one thing, and another disputes it, the world

will get little sense from such a letter, nor form a very high regard for its writer. The divided condition of professed Christians to-day, accounts for the dense confusion in the world touching the exact demands of the gospel, and the skepticism concerning it. We plead then, for harmonious co-operation in the one thing at least, of preaching the gospel. One God, one Faith, and one Body—(the Church)—its Preacher. It is important that, we remember that, having honored by entrusting us with the delivery of heavenly tidings; with the power of salvation, exalting us to the fellowship of Christ and His Apostles, God now holds us responsible for the salvation of those who would believe, if only they could hear. Hence, the church may well say, "Woe is me, if I preach not the gospel"! The work should be taken hold of in the same earnestness with which a drowning man siezes a buoy to save himself from perishing; and carried forward with the determination to make our "calling and election sure." We need a plan—perhaps many plans—but we need *work* more. Any plan by which our purest, best gifted, and talented members can be put to, and kept at the work, will honor God, and meet our obligation. The work itself will suggest the plan. Discussion will never do it.

Then, brother! sister! Do you want to be saved? If you do, "Take heed unto thyself and to the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee."

III. What to Preach. "Take heed unto what doctrine"? The "foolishness of preaching," does not mean preaching foolishness. It is as dangerous to preach the wrong thing, as not to preach at all. "Though we or an angel from heaven preach any other gospel than we have preached, let him be accursed." Gal. 1 : 8. This statement is startling, and needs to be well considered, lest the church, or some part thereof incur the curse of God. It is imperative that we limit our preaching to the gospel, lest we be found delivering a message which God will not own; or else be guilty of keeping back part of the price of salvation as did Ananias in reference to the price of the land.

It is sufficient here to state, that the gospel committed to us, lies within the limits of Apostolic preaching. Its beginning is definitely fixed. Heb. 9 : 17, Luke 24 : 47, and its end is the close of Apostolic history. What they first said must harmonize with what they always said to the same characters on the same subject, or else there is nothing in the gospel worthy of our confidence. For instance, if Peter announces "Repent and be baptized for remission of sins," in one place (Acts 2 : 38.), and "Repent ye therefore and be converted, that your sins may be blotted out," in another place, (Acts 3 : 19) he must be understood as meaning the same thing each time. Otherwise there is confusion. Is remission of sins offered to one, on different terms than to another? No. But remission of sins is offered in both instances, and hence the same terms are stip-

ulated each time. And so on all through their career. What we need then, is not to preach our speculations *about* the gospel, but preach *it*; not *about* Christ, but preach *him*; not preach *about* the Bible, but preach *it*; not preach *doctrines*, but the *gospel*; not preach the church, but *Christ*; not preach the way to hell, but to heaven; not the way to be condemned, but the way to be saved; not what has become of those who are dead, but what will become of those who are living. Stick to Apostolic preaching at all hazards! Whatever is more, is too much, whatever is less is too little, and whatever is different is wrong. No rivalry here is allowed. The gospel preached by the Apostles was not their own; nor is it ours, it is Christ's. Let it be faithfully proclaimed, lest we fail of the grace of God."

IV. The Aim and Object of Preaching.

1. It is the avenue through which the "Kindness and love of God is made known." (Titus 3:4.) By which are enkindled in the human heart, forces which work out the problem of human happiness.

2. It is to dispel and drive back the clouds of ignorance, doubt and despair from the human heart, which otherwise hang over it, and despoil it of its glorious attainments.

3. It is to establish the people in the right and prepare them for "Obedience to the faith," (Rom. 16:25, 26.) out of which comes the peace and prosperity of the nations.

4. It is to unite the children of men into one brotherhood, and conserve all their powers for the overthrow of wrong, and up-building of the right; to make of "One heart and of one soul the multitude of them that believe." By which the hungry will be fed; the naked and freezing clothed and warmed; the fainting encouraged; the feeble supported; the fallen lifted up; the mourning comforted; the "fatherless and widows" relieved of their afflictions; employment given to the redeemed, and life brought to the dying.

Oh what a scheme of mercy! Put yourself by the side of the Savior when he gave his commission. Look with him over the world, look on down over the ages. Behold man in darknes; wrapped in sin; bowing before images of his own manufacture; pleading with a stone, a piece of wood, a dumb idol for life! Hear him cry! See him lacerate himself and shriek, that the sympathy of the dumb thing may be reached! But no response. His hope still slumbers. The shadow of death draws around him, and the carnival of wretchedness is complete. Is it any wonder the Savior's heart is touched? That He says "Go! Tell your fellow-man there is life, there is God, there is hope, there is heaven?" Then

"Shout the tidings of salvation
To the aged and the young;
Till the precious invitation
Waken every heart and tongue.

Shout the tidings of salvation
O'er the prairies of the West,
Till each gathering congregation
With the gospel sound is blest.

Shout the tidings of salvation
Mingling with the ocean's roar,
Till the ships of every nation
Bear the news from shore to shore.

Shout the tidings of salvation
O'er the islands of the sea,
Till in humble adoration,
All to Christ shall bow the knee."



G. L. BROKAW.



G. L. BROKAW

GEORGE LEWIS BROKAW was born of Aaron S. and Lydia A. Brokaw, July 18, 1849, in Bureau County Illinois. Was converted in a meeting held by N. A. McConnell, and G. W. Mapes, when eighteen years of age, and baptized by A. Ross.

He began preaching about one year afterward; taught school for a time; attended Abingdon College, preaching on Sundays and holding some meetings during his course there. He graduated in June, 1873; preached at Dana and Rutland, Illinois, until March, 1874, when he went to Liscomb, Iowa, and preached three years in Marshall and Story Counties.

In May, 1876, he was married to Miss Mattie H. Wilson, daughter of H. H. Wilson, of Liscomb, Iowa; and in a few months removed to Roseville, Illinois, filling the pulpit there three years; and also that of New Bedford, (vacated by J. H. Painter) simultaneously during two years. From thence he went to Monroe, Wis. Preached for the church there one year and was then made Evangelist of the State, under the employ of the G. C. M. C., in conjunction with the C. W. B. M., which position he held for nearly three years; when he resigned and removed to Liscomb, Iowa, his present home.

In 1883 he was selected as one of the State Evangelists for Iowa, and entered upon the work in October, which position he holds at this writing. In personal appearance he is about five feet eight inches in height; weighs 140 pounds; dark hair; keen black eyes; dresses faultlessly and is quite presentable in appearance. He is earnest, energetic and untiring in his work; genial and obliging among his fellow-workers, and a staunch friend of missionary enterprises. Being in the prime of life, and enjoying good health, with a fair natural ability, and a reasonable education, we shall confidently expect much valuable service by him in the vineyard of the Master.

THE ROYAL PRIESTHOOD.

G. L. BROKAW.

"Ye are a royal priesthood."—1st Pet. 2 : 9.

IN the Old Testament we have types and symbols pointing forward to the permanent thing in the new and everlasting dispensation. These types and symbols help us to a better understanding of the New Testament. They point forward to things to come and generally to good things to come.

The Jewish priesthood is a type of the Christian priesthood. The likeness is but partial, and we should exercise great care and not press it beyond its proper limits. According to the law of Moses, there were two classes of priests; the high priests and the common priests.

The high priest is a type of Christ. He, alone was allowed to enter into the "most holy place" in the tabernacle and the temple.

Christ, our High Priest, has entered once for all into the "most holy place," into heaven itself, now to appear in the presence of God for us. The High Priests under the law were continually changing by

reason of death. There is to be no change in our High Priest, for Christ ever liveth at the right hand of God to make intercession for us. He is a priest forever after the power of an endless life. How thankful we should be that we have such a merciful and faithful High Priest, "a daysman to stand betwixt us and God and lay his hand upon both." He hears our cry for assistance, and knows our needs, and sympathizes with us in our trials, and is able to save eternally those who obey him.

The common priest is a type of the Christian. *All Christians are priests.* Not the preacher alone; not the brothers alone, but the sisters as well, are royal priests unto God.

The Bible does not teach that the priest is a type of a certain class in the church called "Reverends," "Clergymen," "Ministers of the Gospel," "Parsons," or "Priests." The division into "laity" and "clergy" is not found in the oracles of God. Peter, in addressing all the followers of Christ, "who have been begotten again unto a living hope by the resurrection of Jesus Christ from the dead," calls them a royal priesthood. He did not write his letter to the preachers alone. All who had obtained like precious faith were known as priests. John, in addressing all the followers of Christ in the world, who had been redeemed from the nations of the earth, and had been "washed in the blood of the Lamb," calls them "Kings and priests unto God."

If all the members of the body of Christ are priests then, we may reasonably demand that the other

members live exemplary lives as well as the ministers of the gospel. The demand for personal piety of the ministers of the gospel is universal and it is righteous. It shows what value the world places upon Christianity.

If all the members of the body of Christ are priests, then we may reasonably demand that the other members "bring up their children in the nurture and admonition of the Lord" as well as those who preach the gospel from the pulpit. When we get the world to watching other people's children, they will be convinced that the old saying, "preacher's children are the worst children in the world," is not true. They will discover that the opposite of that, is nearer the truth, and will be stimulated to greater exertion in their effort to lead the children in that way, that shineth brighter and brighter unto the perfect day.

As priests we *all have been called*. According to the law a certain class among the Jews were called to be priests. They must be of the tribe of Levi, and of the family of Aaron. Those of any other tribe could not officiate as priests. They must be willing in order to offer acceptable service unto the Lord. They must be thirty years of age before they could be priests. They must be without blemish in order to be priests. They must be free from all physical impurities, infirmities and imperfections. If one had lost an arm, or a hand, or a finger he could not be a priest. The halt and the maimed and the blind were excluded from this honored

class. The leprous man and the man with a running issue were excluded. Some aspiring and ambitious men from other tribes and families tried to break the force of this law concerning the priesthood, but God's judgments on Korah, Dathan and Abiram forever settled the question who were to be priests of Jehovah under the law.

Under the law of Christ we find no such restrictions as are found under the law of Moses. He has invited the poor and the needy, the halt and the maimed and the blind to come. It is not necessary to belong to a certain tribe or family or nation in order to be saved. God hath called men from every tribe and nation, from every land and people. "God hath made of one blood all nations of men for to dwell on all the face of the earth," and hath given them all the power to seek the Lord and find him. (Acts 17:26, 27.)

We need not wait until we are thirty years of age. This restriction concerning the priests teaches us that infants are not required to enter the new covenant until they are old enough to know and serve the Lord. The question has often been asked, "How old must children be in order that they may be baptized and become members of Christ's body?" The law of the Master does not specify the age at which the little ones may be received. Their fitness for membership is not determined by the age. Some may be old enough at ten, others not until nearly twice that age. The spirit calls them as soon as they "know the Lord." If the child does not know

the Lord he is not ready to enter, for "all shall know him from the least unto the greatest."

Why should any one doubt that he has been called when the gospel is so plain? It is surprising that any person with an open Bible would wait for a "special call from the Lord." It is also queer that any one will puzzle his brain over the theory that "God has from all eternity foreordained that a certain part of the human family should be lost and a certain part should be saved, and the number is so definite and fixed that it can neither be increased or diminished," and then wait and wonder whether he is one of the called of God or not.

Is there a reader in doubt? Are you not certain that you have been called to be a royal priest, a child of God? If you are not satisfied with your call, read now and be convinced that Jehovah calls you. Isaiah, looking forward to the beginning of the everlasting dispensation, writes the gospel call. He says: "To every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, and buy wine and milk without money and without price." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God for he will abundantly pardon." The Savior extends to you *now* the precious invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my

yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." The Spirit calls you *now* to come. He inspires heavens last invitation in the last book of the Bible. "He that hath an ear let him hear what the Spirit saith to the" unconverted.

What have you now to say of this call of the Spirit of God? Will you accept or wait for a more convenient day?

> "Seems now some soul to say,
> 'Go, Spirit, go thy way;
> Some more convenient day
> On thee I'll call.'"

Jesus, the root and the offspring of David, and the bright and morning star says come. The Spirit and the bride say come. All are calling tenderly, calling lovingly, and saying: "Whosover will may come." None should hesitate to accept, but all should be thankful that we have been invited to become kings and priests unto God.

As priests we have *all been consecrated.* The Jewish priests were consecrated when they entered upon their work. The law prescribed the ceremonies necessary to their consecration. They were brought to the door of the tabernacle and their bodies were washed with water. Then the blood of the "Ram of Consecration" was sprinkled upon their right ear to sanctify their ears for hearing; on

the thumb of the right hand to sanctify their hands for serving; and on the great toe of the right foot to sanctify their feet for treading the courts of Jehovah. This consecration had to be performed but once, and it is a type of the consecration of the Christian. We can see beauty and reason in these ceremonies, when we remember that they are external signs and symbols given to indicate that purity of heart which is necessary in order to enjoy God. Paul refers to the consecration of the priests in Hebrews 10:22. He sees the ceremonies performed. He sees the priest draw near to enter upon his duties. He says: "Let us (Christian, priests) draw near (as the priest draws near to the sanctuary) with a true heart, (we must serve the Lord with our hearts, our affections, as well as our minds) in full assurance of faith (we must come in faith or we cannot please God) having our hearts sprinkled from an evil conscience (in doing the will of the Lord we know that we are accepted and our consciences are clear) and our bodies washed with pure water (when we are buried with Christ by baptism our bodies are washed with pure water)."

There is no room for a Christian to doubt his consecration to the Lord or his acceptance. We come in faith and obey from the heart that form of doctrine whereunto we are delivered and consecrate our bodies as well as our spirits unto the Lord and know that we are accepted because we have come according to the instructions of Heaven's King.

The whole man is surrendered to the service of the

master. We are to present our *bodies* a living sacrifice, wholly acceptable unto God, which is our reasonable service. We are to glorify God in our *bodies* and in our *spirits* which are His. This is one reason why Jesus said: "Teach all nations immersing them." The body is to be put beneath the yielding wave, is to be wholly consecrated to His service. The Indian chieftain did not want his right arm baptized. He understood the Christian religion to teach us to "love our enemies," and he wanted one member of his body unbaptized, unconsecrated, that he might be at liberty, when occasion demanded, to smite his enemies with that right arm. Our right arms are to be baptized and surrendered to the Lord as well as all the other members of our body. When the other students were presenting their presents to Socrates, the wise philosopher, the young man who had nothing else to give, gave *himself*, the grandest and best gift he could possibly present. We give ourselves to Christ and do all we can to glorify His Matchless Name.

Those who were consecrated to the Jewish priesthood wore a *peculiar dress* which distinguished them from all others. When the High Priest passed along, the people saw the seamless robe, with its seventy-two tassels, made of blue, and purple, and scarlet, and its seventy-two golden bells. They saw on his shoulders the onyx stones on which were engraved the names of the twelve sons of Jacob according to their birth. They saw the breastplate and on it the name "Urim and Thummim." They saw the

plate of gold on which was written "Holiness to Jehovah," and they knew he was their High Priest for he was distinguished from all others by the dress he wore.

The Christian is to be distinguished by his dress from all others. It is not the dress of the "outward man" which is to mark him as a priest. It is not by a peculiar cap or unfashionable coat that he is to be known and read of all men, but by the adorning of the "inner man." I made inquiry of a friend, a member of a certain religious body, why their members all dressed in that peculiar style. The answer was: "We do it so as to separate ourselves from others." You know the Bible says His people are to be a peculiar people, and we show to the world that we are His people by this peculiar outward dress!

The Lord looks not upon the outward appearance but upon the heart. Peter tells of the adorning of the priceless jewel, the imperishable spirit. He says: "Whose adorning, let it not be that outward adorning of plaiting of the hair and of wearing of gold and of putting on apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the adorning of a meek and quiet spirit, which is in the sight of God, of great price." 1 Peter 3:3.

We must bear in mind the fact that the outward man perishes, the beauty of this grand temple in which the spirit dwells fades away; but the inner man is renewed day by day. The body, the cor-

ruptible body moulders back to dust; but the spirit, the imperishable spirit, never dissolves. The Bible speaks of the incorruptible God who is from everlasting to everlasting; the incorruptible kingdom which will never fall; the incorruptible crown which never fades away; and the incorruptible King, the King eternal, immortal and invisible. It also speaks of the imperishable spirit. Shall we not give heed to infallible instruction and adorn the imperishable? Shall we not be "clothed in white robes, which is the righteousness of the saints?"

The Jewish priest had *duties to perform* and blessings and privileges to enjoy. We see him enter into the sanctuary. He approaches that golden candlestick, which was beaten out of a talent of pure gold, with its seven branches, all ornamented with "bowls, knops and flowers." He trims it and feeds it with pure olive oil, that it may be continually giving light to that room. We see him approach the Table of shew-bread and remove the twelve loaves every Sabbath day, and place thereon twelve new loaves. We see him approach that altar of incense, made of achaia wood, and overlaid with gold. He places thereon his offering which ascends as sweet incense before the throne of God.

The Christian has duties to perform and privileges and blessings to enjoy. He opens and studies the Blessed Bible. He looks upon it as the Golden Candelabrum, the spiritual light to the man of God, the lamp unto his feet and the light for his pathway. It presents Christ to him as "the way and the truth

and the life." He recognizes its seven grand divisions. He sees the gospels as the center, presenting Christ as the person in whom his faith is to center. He sees that "the Law and the Prophets and the Psalms" lead us to the Messiah who was to come. He sees that the Acts of Apostles and Letters to Christians and Book of Revelation point back to Christ and he knows that Christ is the Alpha and the Omega. He knows the value of the Word of God and can fervently say:

"I'll not give up the Bible,
God's holy book of truth,
The blessed staff of hoary age
The guide of early youth."

As the Jewish priest came to the Table of shewbread on the Sabbath day, so the Christian comes to the Lord's table on the Lord's day and partakes of the one loaf in grateful remembrance of the death of Christ for him.

As the Jewish priest came to the altar of incense, so the Christian comes boldly to the throne of grace to offer up his spiritual sacrifice to God. He has been taught that it is his privilege to come to the throne of grace, in the name of Jesus, and offer his thanksgiving and his adoration, his sweet songs of Zion and his petitions and that God hear him. He has the privilege of interceding for himself and for others. He is, himself, a priest and need not despair if he can find no white robed priest to intercede for him.

The Christian President, Garfield, lay dying near the beautiful sea. During those eighty days of intense suffering, no minister of the gospel was allowed to see him and converse with him concerning his spiritual wants. The doctors said they would not allow them to enter his room. The pastor of the church of Christ in Washington, of which the President was a member, saw him but once and was not permitted to talk with him but a few moments. Many said it was wrong to keep away those who could give spiritual consolation. Some said the doctors were hard hearted; others called them infidels. The President offered no complaint. He knew that he had been consecrated a Royal Priest in his youth and that he could offer his petition and be heard. How insignificant was all the pomp, the parade, the honors, the fame of human greatness compared with this. He knew also that his patient Christian wife had been consecrated as God's child and had the right to bow in the chamber of the suffering one and worship God who still reigns in heaven and say: "Thy will be done."

"Blest inhabitants of Zion,
Washed in the Redeemer's blood,
Jesus, whom their souls rely on,
Makes them kings and priests to God,
'Tis His love His people raises
With himself to reign as kings;
And, as priests, His solemn praises
Each for a thank offering brings."

What a high position we are called upon to occupy before the world! There is nothing degrading in becoming a Christian, in consecrating ourselves to the service of the King of Kings and the Lord of Lords. The citizen of the Roman Empire felt highly honored because of his position. He said: "To be a Roman citizen was greater than a king." We are more highly honored when we accept the invitation and become citizens of the Empire of Jehovah. Who can command language to express, who has powers of mind to conceive of the high honors conferred upon the child of God? "Jesus hath" a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is "Lord to the glory of God the Father;" and we, His children, have a name which affiliates us with all that is grand and pure and holy in the whole universe. Shall we not join in saying: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us kings and priests unto God."

A prince of royal blood and a child of poor parents were playing together. The little prince boasted that he belonged to a royal family. He claimed that a number of his relatives were kings

and queens, and others were lords and princes. The poor child replied that he had heard his father say that he belonged to a family who were all kings. His father was a Christian. Let us endeavor to be worthy of the high position to which we have been called, and ever be thankful to Him who hath done so much for us, and live and labor to persuade others to become identified with the Royal Priesthood.



ROBERT E. SWARTZ.



ROBERT EMMETT SWARTZ.

ROBERT EMMETT SWARTZ was born at Bloomington, Illinois, December 24, 1850. At the age of five years his father removed to Westport, Missouri, where in the spring of 1865 Robert E. completed an academical course under C. C. Huffaker, a prominent educator of the West. In the autumn of 1864 he became a member of the Baptist church, and a year after removed to a farm in Vernon County, Missouri. He was contemplating the study of law, with the purpose of becoming a lawyer, but in the spring of 1870 he united with the Disciples and entered the Bible College of Kentucky University, in September of the same year.

After spending two years there he began preaching in July, 1872 in the vicinity of his country home. During the first year, while laboring at his own charges, two churches were established and are prospering at the present time. In November, 1873 he was called to labor with the church at Ft. Scott, Kansas, where he preached with fine success for about two years. And in June, 1875 took charge of the church at Adel, Iowa, where, within eighteen months, ninety-nine names were added to the membership. He was next called to labor with the church at Rock Island, Illinois, where his labors were attended with results gratifying to the people among whom he labored.

In the spring of 1880 he was called to Lincoln, Nebraska, was with them one year and nursed them through the most critical period of their history, when he again returned to Iowa and took charge of the work at Cedar Rapids, his present field of labor. Under his labors here the church has grown from a

handful to over one hundred, and has built one of the finest edifices in the State. In addition to that no church gives more, in proportion to its members, for State and foreign missions, than does Cedar Rapids.

Bro. Swartz was married to Miss Ella F. Hamilton, of Tiffin, Johnson County, Iowa, November 8th, 1877, who is a valuable helper in his ministerial labors. He is about five feet eight inches high; light build; weighs about 146 pounds; brown hair and eyes; pleasant address; suave and cultured manners, working easily into the graces of the people; a careful student and good thinker; takes great pains to adapt his sermons to the needs of the times, and to have them in good shape before delivering them; and is a tender, energetic and vigilant pastor.

THE SERIOUSNESS OF THE DISCIPLES' MISSION.

BY R. E. SWARTZ.

"Be ye therefore sober and watch unto prayer."—1 Peter 4:7.

THE Aaronic priesthood was called: the Christian priesthood is not only called but sent. The former had a service, the latter has a mission. All the social and religious assotions of Israel clustered around the priestly office. Its influence upon the sentimental life of the nation was marvelous. The instinctive sympathy of human nature found its inspiration in the physical perfections of the high priest. Patriotism, gratitude, hope and joy quickened and grew under the influence of the national feasts. Even the law which held in restraint the lower energies of life derived its power from and was dependent upon the permanence of the priesthood. In much the same way do we find the emotions of the Christian heart radiating from him who is the great High Priest of our confession. It is evident that all spiritual purity that blooms in the disciple's soul must come from one "who is holy, harmless and undefiled." That hope which is the chief of all hopes, to-wit, the promise of immortality rests upon the word of Jesus and his resurrection from the dead. The joy which

fills our hearts comes from hearing the voice of the bridegroom, and our devotion is strengthened by contemplating his wonderful life. In the enjoyment of his fellowship, a fellowship akin to that which Jesus had with the Father before the world was, we must not forget that there are many causes for serious thought to him, who after Jesus goes forth seeking to save the lost. This is undoubtedly implied by the text, and our personal observation I presume will confirm the thought.

If we were asked why should the Christian's life be filled with serious feeling, we would answer that those *profound mysteries* which hang around the borders of the unseen world ought to hush our thoughtless tongues, and subdue our hearts in the fear of God.

We may consider the hidden life in the beating bioplasm, the marvelous variations of this vital power in the animal world, the rushing current of human energy, the throbbings of human emotions. There is the whole course of history where nations rise and fall like the billows of the sea, and yet no one can tell whence they came nor whither they go. There is birth, maturity, decay and death, while through all these the process of life is at last wrapped in the shroud of the dead. Above and beyond this lies the mystery of the divine life engrafted upon the soul. It is a life as real as the flesh life, yet a power not subject to earth laws. It is not without feeling, yet it is not a sense life. It has its birth and growth, but there is no decay nor death.

It subdues human action, illumines the spirit, transforms the character, purifies the affections and morals, it is the God-life incarnate in human beings. How wonderful are these notes in the scale of life sounding forth the praises of the Creator.

Next we may mention the power of genius which casts its strange spell over the soul. Geniuses are few yet those that are walk over the earth and all men follow as if drawn by some instinctive influence. We reverence them as beings of a superior race. We invest them with attributes more than human. We listen to them as to oracles, yet withal, we are conscious they are human. This secret influence of mind over mind is not confined to personal contact. We have all doubtless unconsciously uncovered our heads in the presence of some wonderful painting. Simple color and canvas could never so impress the mind. No, it was the soul embodied in the picture, which long after the master slept with the fathers, looked out upon us from that wonder land, whence he when living among mortals drew his power to charm.

If we could enter into the experience of such men we would doubtless be struck with amazement. Through how many heart sorrows must the soul often go ere the light of a great conception break through the obscurity of the mind. Who can tell the agony of a soul lead in daily bondage to a mighty thought. Who can trace the painful throes attending the birth of an idea.

Akin to genius, but of a far higher sphere stands the Divine Inspiration. Some men have stood

within speaking distance of heaven and like Elijah of old could hear the voice of the Almighty calling them to duty. Of such was Moses, bearing his mystic rod before the chosen people; such was Isaiah burdened with the word of the Lord; such was Ezekiel wrapt in the glory of heavenly visions. Then there was the Voice in the wilderness of Judea and following him the wonderful Presence revealing the secrets of the Kingdom of Heaven. How strangely are we subdued while standing in imagination before him who is the mouthpiece of God.

While contemplating mysteries we are lead to remark that the first wonder we ever beheld was the love light of a mother's heart bursting upon our being. And when that light went out in death the last tear trembling on the faded cheek told the mystery of a mother's devotion. It is true, that other affections came into our lives such as of friends, and wife, and child, but they were all so many mysteries walking up and down our hearts filling us with peace and joy. However, the marvel of all marvels is God's love to man. The birth song of Jesus has lingered in the air since His return to heaven, and for eighteen centuries men have been making pilgrimage to Jerusalem. In all that time how many freed from unclean spirits would fain with the Magdalen clasp the Savior's feet. A love that can overcome corruption, enmity and sin is surely the wonder of wonders, and the mystery of mysteries. The tears of Gethsemane, and the blood of the cross bring peace to sin stained souls, while

faith and hope holds fellowship with love even to the gates of Paradise.

Again, if we consider the *sufferings* by which we are surrounded we may find another occasion for the sobriety enjoined by the text. How strangely do joys and sorrows mingle in human life. A more cheerful spirit never moved among men than Jesus of Nazareth, yet of Him it was said, "He is a man of sorrows and acquainted with grief." This thought was doubtless in the Apostle's mind when he taught the disciples "to rejoice with them that rejoice, and to weep with them that weep." And further, in the sympathy by which our soul partakes of the pain of another being intensified by grace we discover that peculiar preparation of Christian hearts fitting them to minister to the wants of a suffering world. As the disciple goes through the world in the unselfish spirit of the master many will be the occasions when he will be called upon to bind up bleeding humanity, pouring in oil and wine. The sighs and groans of suffering bodies, writhing form and distorted countenance, the quivering muscle and gasping breath, all enter into that language which speaks the agony of physical life, and to which no disciple can be indifferent. To pain we may add the feeling of helplessness which ever attends disease subduing the spirit as pain does the body, and with this comes the sense of humiliation which inevitably follows the infirmities of the flesh. Such experiences appeal to our higher nature and ought to awaken the tenderest sympathy. In

order that we may be suitable ministers of his mercy God has graciously lead the most of us through those experiences so common to earthly life. Notwithstanding the fact that a Christian life should in a very important sense be above the world, yet, we too, know in some degree the distress of disappointment. Here we have all at some time of life gone forth in the morning and beheld the brightest flowers of expectation withered and dying by an untimely frost. We have planned, and our plans have been frustrated, we have labored, and others have received the reward. That bitter lesson which comes through the loss of confidence we have learned in tears. We have seen the brightest hopes darkened, the warmest friendships broken, the tenderest affections crushed, and the purest lives blasted. Desires have waited many years for some one to warm them to life and awaken them to action yet waited in vain. Age, accident and disease have made children orphans, and children have grown cold in the embraces of parents. The brow of the bridegroom has been darkened with sorrow and the music of the bride's voice hushed in death.

In the spiritual sufferings we are called to witness, we may mention the pain, of unbelief. It is a mistake to think that infidelity ever brought comfort to a single heart. The groping of the soul in its moral blindness after God is pitiable in the extreme, and the distress it entails upon life is greater than that which comes in bereavement. Spiritual anxiety has dwarfed many generous natures and a mocking

uncertainty has driven men to madness. How many conscious of this world's emptiness have cried out after God. Men have felt that they had undying souls, but never knew it. They have yearned for immortality, but no one declared it unto them. Even when in penitence they have been brought to the cross, they have been forced to cry out Lord help my unbelief.

Then there is the bondage of evil habits which holds the soul in relentless slavery. Who can enter into the agony of this hand to hand conflict with the evil one. Who can paint the demons running riot through the frenzied mind. Who can tell the weakness and prostration of the hour of reaction. Who can reveal the remorse gnawing at the vitals and making man loathe himself. Ah, who can feel the terror and anguish of a soul when the voice of the tempter calls him again to the debauch. The sufferings of Prometheus are not to be compared with the affliction of such a one.

But then again there is the sorrow which comes in the conviction of sin. When the soul can look back upon its evil life with every deed made manifest in the light of the Holy Spirit. When God's goodness and forbearance only make more hideous the ingratitude of the heart. When the folly and sinfulness of sin only intensify the evil deed. In contemplating the workings of a mind in such pain we would fain like Joseph before his brethren, turn aside and seek a place to weep. The anxious sympathy of a Christian heart in behalf of such, can

only find relief in prayer to God that he may hear the blessed resolution, "I will arise and go to my Father."

In view of the sufferings of this life the kindness of God is manifest by giving us spirits which can endure more sorrow than joy. The joys of life are redoubled by friendship and our griefs are lessened by sympathy. How rich is that grace which tells us that we "have not a High Priest who cannot be touched with the feeling of our infirmities." Seeing that he was compassed about with infirmities he is able "to have compassion upon the ignorant and them who are out of the way."

In drawing nearer to his personal interests the Christian finds in the *dangers* of his pilgrimage abundant reason for sobriety and watchfulness. Jesus foreseeing all that the apostles would encounter while obedient to the great commission, told them of the persecution they would meet. No one can read that catalogue which has been only too faithfully fulfilled, without trembling before the images which arise in the mind. Every generation has found martyrs for the name of Jesus, and in every country for his faith "a man's foes have been those of his own house." With advancing light and increasing influence this physical opposition to the truth may grow less, but in one way or another we are constantly reminded that the spirit of persecution is not dead. Some Scriptures have been fulfilled and their application therefore has ceased, but it will be a very long time before this passage will

cease to be verified that "they who will live godly in Christ Jesus shall suffer persecution."

The evils that threaten our spiritual interests are both more numerous and greater in variety than those which effect our temporal comfort. Temptation lays its snares for the unwary in every place. Every season brings its peculiar inducements for evil, and no life is free from the besetting sin of unbelief. There is nothing, I presume, that man receives from God but Satan uses to break the fellowship of the soul with heaven. Temptations come singly and in groups. At times they would whelm the soul with violence, at other times they would destroy it with the serpent's sting. The confidence of the soul is often the occasion of stumbling. Success exposes the life to serious danger. The hour of convalesence is the most critical period of disease and the point of victory lies nearest destruction. It is a well known fact in military science that when triumph perches upon the banner the spirit of insubordination is strongest.

If we consider the things which a Christian may lose, how serious becomes the possibility of such a loss. Much like our appreciation of other blessings we know not how precious faith is, until we see it stranded, and all the priceless treasures tossed to and fro by the idle waves of human conceit. How dark is the starless night over which hope once hung the harbinger of the coming day, and how cheerless that hearth when the embers of affection have crumbled into ashes. Who would lose purity

in debauch, who would have the smile of heaven change into wrath and the glory of immortality swallowed up in the shadow of the second death.

There then are precious souls for which we watch, and for which we must give account. Jesus died for each, and in view of this how great is their value enhanced. The thoughtless servant may eat and drink with the drunken, and the Christian may lose sight of his great responsibility, but the hour of judgment comes when we shall be asked of our stewardship. The Lord has warned us of his approach, let us then, as faithful Christians, "be sober and watch unto prayer."

Not only does the consideration of present influence impress us with its importance, but those undying consequences which linger behind when we shall have entered into eternity, ought to quicken our most serious reflection. He who does evil, not only injures his victim and himself, but he sets in motion a peculiar agency that grows with time and spreads with the increasing race.

And lastly, if dangers menacing the disciples were only human, there would be less occasion for fear. If the consequences of wrong were confined to this life they might well be borne. But we know "that we wrestle not against flesh and blood" but against those fearful agencies of sin working behind the scenes. The depth and devices of Satan are marvellous, and woe be to him who presumptuously enters the lists for conflict. While watching unto prayer let our petition ever be "lead us not into temptation but deliver us from evil."



J. N. SMITH.

SMITH was born in Knox County, Ohio, was the youngest of eight children. ... were religious people, being members of ... of Newlight church. When he was ten ... parents moved to Iowa and after spending ... near Burlington, entered government land ... ty, where they settled and opened a farm ... a farm in summer and attended the common ... until nearly eighteen years of age, when he ... college. The great financial crash had just oc- ... exceedingly hard and money very scarce. His ... brother, but another brother who was anxious ... have an education, encouraged him in every way ... and outseventy ... cents when he arrived at ... his he bought the only book with which he ... A kind friend proposed a board bill through ... terms, and went to his home until the next ... was accepted. That succeeding winter, when ... of age, John taught a school of sixty pupils ... which were seventeen and twenty. Teachers ... at that time and generally ... orders in part pay and ... school in the county to ... the experiment ... and became ... per ... at the store of ... continued to ... school and ... the year 1863. ... teaching was ...



JOHN NELSON SMITH.

JOHN NELSON SMITH was born in Knox County, Ohio, April 2, 1840. He was the youngest of eight children. His parents were religious people, being members of the Christian or Newlight church. When he was ten years old his parents moved to Iowa, and after spending two years near Burlington, entered government land in Linn County, where they settled and opened a farm. John worked on the farm in summer and attended the common school in winter until nearly eighteen years of age, when he entered Cornell College. The great financial crash had just occurred, times were exceedingly hard and money very scarce. His father could not help him, but an older brother, who was anxious that he should have an education, encouraged him in every way possible. He had but seventy-five cents when he arrived at the college. With this he bought the only book with which he was not provided. A kind friend proposed to board him through the spring and fall terms, and wait for his pay until the next spring. This offer was accepted. The succeeding winter, when eighteen years of age, John taught a school of sixty pupils, over twenty of which were young men and women. Teachers' wages were low at that time, and generally teachers had to take school orders in part pay, and wait often many months.

Returning to school in the spring, John paid his board bill, and commenced the experiment of boarding himself. Having a school order, and being greatly in need of money, he effected a loan at *thirty-five per cent. interest*, giving his order as collateral. This fact indicates the state of the finances of the country at that time. John continued to attend school and teach, until about the close of the year 1863. His last teaching was as prin-

cipal of Excelsior High School, at Fairview, Jones County, Iowa. He quit this position and work to give himself to the ministry.

His religious life reaches back to the time when he was nineteen. His mother, to whom he was devotedly attached, died a most triumphant and peaceful death. This profoundly impressed John's mind with the beauty and value of religion. He determined to be a Christian. Soon after this he made a profession of religion, uniting with the Methodist Protestant church. He was never satisfied with Methodism, however, and the strife and jealousy of the various warring sects greatly distressed him. About a year later he was engaged to teach where there was a small band of Disciples. He had heard of these people but not favorably, and consequently had formed some prejudices against them. They had no regular preaching, but an occasional sermon was preached by some one who came that way. Some of them he heard, but as a rule they were not of a character to favorably impress him. In September, 1862, the Disciples held their county meeting in Fairview. This meeting he decided to attend. On Lord's day, the second one in September, after listening to a powerful sermon by N. A. McConnell, he made the good confession and the same day was baptized in the Wapsipinicon River, at Anamosa. This day he remembers as one of the joyous days of his life. Previous to this time he had intended to enter the profession of the Law; but on that day he decided to preach the gospel. He began to preach about a year afterward, and has continued without cessation to the present time. He has never been out of work, always having more calls than he could fill. He has preached in Iowa, Illinois, Ohio, and a little in Nebraska. His work has mostly been pastoral, though he has evangelized some, having held a number of good meetings, gaining in some of them from forty to seventy-five members. But for the fact that he has been a long time affected with neuralgia, he feels that he could have accomplished much more.

He was married January 8, 1864, to Miss Sarah A. Mershon, daughter of Dr. T. O. Mershon. By this union they have six boys and three girls. His present place of residence is West Liberty, where he has labored for the church for the past three and a half years, with good success.

In personal appearance, he stands six feet in his boots, and weighs 160 pounds; dark hair, streaked with gray, covering a broad, high forehead; his build is symmetrical and movement easy and graceful; has an excellent voice, a ready flow of language, a good delivery, a tender sympathy, a strong faith, and the courage to rebuke sin and to "declare the whole counsel of God." He considers the interests of the cause of Christ outside of the limits of his local field and in all the ways which are possible with him, he aids and encourages the missionary work, whether it be State, general or foreign.

THE LAW OF INCREASE.

JOHN N. SMITH.

"And the disciples came and said unto Him, why speaketh thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not from him shall be taken away even that he hath. Therefore speak I to them in parables; because they seeing, see not; and hearing they hear not, neither do they understand."—Matt. 13:10-13.

THE thoughtless reader of this language would conclude that Jesus did not desire or intend that the people should understand His teaching; that His object in using parables was to so disguise His thought that all except the chosen few would not be able to comprehend His meaning. The thoughtless are not the only ones who have come to this conclusion. It would be a most difficult task to harmonize such a view of Jesus as a teacher, with the object of His mission to our world, which in His own language was "to seek and to save them that are lost." Before believing that He purposed so to teach that men could not understand Him, we must divest Him of the benevolent character which His people have always claimed

for Him, and which has been conceded to Him by the world. As a further proof that this was not His purpose, we note the fact that the people did understand sometimes. Even His most malignant enemies perceived that in some of his parables, He spoke of them and they were therefore the more enraged.

It would be interesting to inquire into the precise object of the Savior in using this method of teaching. But this is not our purpose. We refer to this only for the purpose of rescuing this important statement from a false and dangerous interpretation.

We have selected this language because that in it we find a truth of great value; a principle in the moral government of God, of very great importance. It is to this principle that your attention will be directed in this sermon. We shall see as we proceed that Jesus intended to state this principle and not to say that His teaching was to be hidden from men. This principle we will call The Law of Increase. It contains the law of decrease as well as that of increase, of loss as well as of gain. The law of increase may be expressed in the single word, *use*. He who uses what he has shall have more abundance. Whereas he who neglects or refuses to use what he has shall have less, and in time will lose what he has.

This principle has a wide application. It is an established principle in the material, the intellectual and the moral worlds. He who uses his opportunities will find them multiplying; while he who neglects the opportunities which come to him will

soon be found complaining because he has none given to him. In the business world, he who properly uses the means with which he has been blessed will find them increasing day after day. The poor boy who begins with a few dollars, which he wisely invests, will in time become the possessor of a fortune. On the other hand, he who, though starting out with much fails to properly use what he has, will in his old age, find himself a pauper.

He who properly employs his physical powers will be gratified at seeing them increasing. A babe gains new strength by the use of that which it already has, until it can creep and then walk. Thus it grows to youth and in due time to manhood.

Ascending a step higher we find the same law. With respect to the senses it is true that their use promotes growth while the neglect to use them is followed by an opposite effect. He who depends most upon the sense of hearing, can hear best. No language can accurately portray the misfortune of one who was born blind. Yet for every misfortune there is some recompense. Because of the more constant use of the sense of hearing and his greater dependence upon it, he whose eyes never beheld the matchless loveliness of this world, knows vastly more of the sweetness of nature's melody, than is known by those who have eyes and who see. To him the music of the feathered songsters is sweeter, the moaning of the winds and the sighing of the zeyphrs are more plaintive and the roaring of the thunders is more majestic than they can be to him upon whom

this misfortune has not fallen. How acute is the vision of those who were born deaf! They detect every movement however slight. This is because their eyes have been made to perform a twofold duty. How much more acute is the sense of touch in those who cannot see than in those who are blessed with the powers of vision. The fingers of a poor, blind factory girl became so calloused by constant use, that she could no longer read her Bible. With a broken heart she pressed it to her lips, exclaiming, "Blessed Bible, must I give you up?" when to her great joy she found that by reason of use her touch had become so acute that she could read with her lips.

If we ascend to the domain of the intellect we will find it governed by this principle. The perceptive and reflective faculties are developed by use; while disuse tends to weaken and dwarf them. The more constantly one's memory is employed in a given direction, the more retentive it becomes. It is a common complaint with many good people that they cannot remember what and where Scripture texts are, or what the principal thoughts are of sermons to which they listen. The same class of people do not remember the Scriptures which they read. The reason for this is not that the memory is deficient. Other things of far less importance are remembered easily. The reason is the memory has not been used for this purpose. Such persons may constantly improve their memory in this respect by a little effort to firmly fix in their minds, the Scriptures which they read and hear.

That man's powers of reason are strengthened by use, is a fact well known by all. Indeed all these facts to which reference has been made are well understood. They have been introduced here simply to prepare the way for higher and more important truths.

We come now to the domain of man's moral and spiritual forces and activities, where we have the clearest possible evidences of the influence of the principle of increase. In our text Jesus applies this principle to the hearing and understanding of truth. He evidently regarded man as being naturally endowed with the capability to receive truth. He taught men "to take heed what they hear." He holds us responsible for what we hear. It would be well for us if we would ever keep this in mind. We listen to false and dangerous teaching, from mere idle curiosity, with no intention of believing it; but all the same it exerts an influence upon us. We take up and read sensational and impure books and papers apparently unmindful that by the law of association our pure thoughts and habits are corrupted. Thus we come, unconsciously and without intending it, under the influence of vicious men and women until our standard of virtue and propriety becomes measurably degraded. No paper or book of questionable character should ever be permitted a place in any household. Nor should we listen to teaching which we know to be false and dangerous. To do so is to court danger, a thing for which there is no justification.

We are also taught "to take heed how we hear." Jesus holds us responsible for the way in which we hear. This He does because very much depends upon the manner of hearing. Jesus said of the Jews, "Hearing, they hear not, neither do they understand." They listened to Him as He taught, but they had no disposition to receive His teaching. Indeed they were determined that they would not receive it. As a result of this they neither heard nor saw, in the true sense. The power to perceive truth and to discriminate between it and error had gone from them. He who rejects the truth will find himself becoming more averse to it day after day. At the same time there is a proportionate decrease in his ability to understand and appreciate it. The cause of this is not hard to discover. Opposition to truth grows out of evil desires. Such desires yielded to, become stronger while the better elements grow more feeble. If opposition to the truth is continued long, the evil within one becomes his absolute master. The Scribes and Pharisees, by their unprincipled and persistent opposition to the truth, lost whatever desires they may have had for it. Their hearts were gross, their ears were dull of hearing and their eyes had been so long closed to the light, that irrecoverable blindness had ensued. For this reason it was not given to them to know the mysteries of the kingdom of heaven. They would not know when they could, and now, the ability to know is taken from them. How sad, how deplorable was their condition. But this was not

peculiar to the Jews who opposed the Savior when He was here. Multitudes of men are in this condition to-day, and from the same cause. They have fought against God's truth with such determination that it is more easy for them to believe a lie than to believe truth. We often hear it remarked of men who advocate the materialistic philosophy of things, "They do not believe what they teach" It is true some may not believe it. Many however do. And while to you it may seem impossible for any person to believe that there can be an effect without a just cause, that there can be a design without a designer, and that there can be thought without a thinker yet it is possible. In 2 Thess. 2: 10-12, Paul speaks of those who would not receive the love of the truth that they might be saved. "And for this cause God sendeth them a working of error that they should believe a lie." God permits men to reject His truth if they will. He permits them to accept of falsehood and delusion if they so elect. This they may continue to do until the moral senses become so defiled that darkness seems to them to be light and light seems to be darkness. Thus man, who was made a little lower than the angels, and who, in the benevolent purpose of his Creator, was intended to have dominion and to be crowned with glory and honor, may become a very demon in wickedness. This appalling truth should be so impressed upon the minds of the young, that they may be filled with a wholesome fear to trifle with a thing so sacred as God's truth.

How pleasing it is to turn to the disciples of our Master. How different was their condition from that of the Scribes and Pharisees. They had made a right use of their capability to understand truth. They had listened to the great Teacher with wonder and delight. Never before did mortals have the opportunity to listen to such a teacher; and to the extent of their ability they were improving it. They sincerely desired to know the truth; and while there was much in His teaching which they did not understand, it was not from any fault of theirs. They desired to understand. As a result of this use of their powers, they daily became more anxious to hear and better able to comprehend. In this way it was given to them to know the mysteries of the kingdom of heaven. We cannot derive from this Scripture any mystical meaning. It does not teach any partial predestination over which they exercised no control. Their knowledge was simply the natural and necessary result of the right use of the capability which belonged to them by creation. By eagerly and earnestly listening to the Savior's teaching, and accepting it fully and joyously, they were blessed with an ever increasing desire to hear, and ability to comprehend it. And what was true with the disciples then, is true of every one now who properly exercises his gifts. His desire for truth will become stronger with each passing day, while at the same time, there will come to him a more comprehensive grasp of what he knows and reads. Every student of the Scriptures has realized

the truth of this in his own experience. Teaching which, at the first seemed obscure, is now plain. Mysteries which, at the first seemed incomprehensible, are now easy and simple. There is in this fact, much to encourage us in our study of the word of truth. The young of the church, the babes in Christ, should find in this a strong incentive to the early and dilligent study of that book which will make them wise unto salvation. Too many, alas, are content to remain babes, and to require some one to feed them, year after year, upon the milk of the word. Many who should be teachers are yet children, unable to give a reason for the hope which is theirs. God grant that the young disciples of the present generation may find such delight in the law of the Lord as will lead them on from one degree of knowledge to another, until many of them shall become masters in Israel and preachers of "the unsearchable riches of Christ."

But there is a higher knowledge of the teaching of Christ which cannot be obtained by study alone. It can be gained only through obedience to the will of God. This truth is clearly stated by the Savior in John 7:17. "If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself."

When we set out to be Christians, we accepted the teaching of Jesus, upon his authority, believing him to be the Divine Christ. But when for a time we have walked in the way of obedience, we have a knowledge of its divine origin from the doctrine it-

self. Where, at the first, we saw only authority, now we see beauty and fitness. As light is adapted to the eye, so, we find, in our experience as obedient believers, that the gospel of Christ is adapted to us in our fallen and ruined condition. It is wisdom to us in our ignorance. It is strength to us in our weakness. It is comfort to us in our sorrow. We see in its perfect adaptation to us, proof that it came from Him, who, because he made us, knows all our wants and woes.

Human objects must be known in order to be loved. Divine objects must be loved in order to be known. We cannot have a knowledge of God, in its highest sense, except as it comes to us through our love of Him. But love for Him finds expression in obedience to His commandments. In the highest sense, therefore, we do not know God until we have for a time lived in obedience to Him. We may hear and read of light, the most mysterious and beautiful of all material substances, until we feel that we know much of it. But one hour spent in the glorious sunshine, amidst waving grass, blooming flowers and sparkling waters will give us more knowledge of light than we can obtain from all our books. And so one year of faithful obedience to God, will afford us a far better knowledge of Him than could be obtained by a lifetime of study. And what is true of God is likewise true of His word. By loving obedience to it, we come into possession of a knowledge of its divine character which can be obtained in no other way. And let it be observed here that the

principle which applies to hearing and understanding applies likewise to obedience to the truth.

The disposition and ability to obey increases with our obedience. What we hesitate to attempt to-day, we will cheerfully undertake to-morrow. That which to-day, seems to be a steep and difficult mountain will to-morrow be a small eminence, reached by an easy grade. The yoke of Christ which seemed so perilous we now find to be easy; and the burden which we dreaded we find to be light. Thus we "go from strength to strength;" and as we go, our knowledge of the doctrine of Christ becomes more complete and satisfactory, until our souls are filled with a serene sense of its fulness and perfection.

The Christian man or woman occupies vantage-ground which is accessible to no others. He can speak of Christianity as no one besides him has the right to speak of it. A consumptive, upon the belief in the testimony of others, hurries to the mountains that he may breathe their pure air and live. In a year he returns sound in lungs and strong in limbs. Is he not better qualified to testify as to the climatic influences of that country than are those who have never been there? Is he not in a position to testify as he could not have done a year before?

Thus a Christian who has faithfully served his Master, can speak of Christianity out of the depths of his own experience. The springs of thought and action within him have been cleansed and purified, in the fountain which has been opened for sin and uncleanness. His tempest-tossed soul has been saved

from impending destruction by the sure anchor, the hope of eternal life. In times of weakness he has been "strengthened with might by the Holy Spirit in the inner man." Without boasting he can say, "I know in whom I have believed"

In this we have the explanation of the fact that among the tens of thousands of those who fall away from the church of God, few if any can be found who were, for any considerable time, active and consistent Christians. If you find among them those, as no doubt you will, who were a long time in the church, you may know that they were inactive or inconsistent. There could be found at any time some defect, either in faith or devotion. He who has long and faithfully served Christ knows too well the character and value of Christianity, to exchange it for the empty honors and delusive pleasures of the world. He has drank too deeply of the pure sweet waters of the living Rock, to permit him to think of going back to the bitter waters of Marah. Rather he desires to press onward to a fuller realization of the exceeding great and precious promises of God.

Once more we find the law of increase in the various duties and activities of the Christian life. All Christians have a spiritual vocation. All are left with gifts, capacities and endowments. Each one is held accountable for all of these which he possesses. In the parable of the talents—Matt. 25:14, 30,—we are taught most impressively, that we are not only responsible for the talents, as they

were given to us, but for their increase as well. The servants who increased their number of talents were blessed, while he who had made no increase was condemned. Here again, the increase was the result of use. He who doubled the number of his talents used them, while he who had no increase hid his in the earth. And here it will be observed, that in the judgment, if we are condemned, it will not be because we did not have many talents, but because we did not use what we had. If we have but one talent and use it wisely it will be enough. If we have many, and do not increase them by wise use, we shall be condemned.

Oh, that the church of Christ could feel the force of these lessons. We are sadly in need of a more constant and active use of the talents which we, in so great abundance possess. Our prayer meetings languish and die because there are so few who will talk and pray in the public assembly. Our Sunday schools struggle along, half living and half dying for the reason that so few of the old and strong members of the church consent to throw themselves into the work. Our schools and colleges are crippled, and our home and foreign missionary operations are circumscribed, all for the want of money. And yet the money is in the church. God has prospered His people in all portions of this goodly land. Multitudes of them have an abundance of the things of this life, while thousands have accumulated wealth.

Some it is true, have learned to give as they have received, freely, and to them and the faithful poor we are indebted for the work which is being accomplished. They have learned too, the truth of the Savior's words, "It is more blessed to give than to receive." Many of them have learned from blessed experience that the law of increase applies to giving as it does to hearing and understanding. A dear brother, now gone to his reward, well known for his liberality in the church, remarked, while tears of joy filled his eyes, "I have learned that the more I give the more I have." What a perfect trust in God such knowledge as this must bring. But why should not all have this confidence? If God is true, then they who give cheerfully and liberally, and from pure motives, will find themselves blessed with an ever-increasing desire and ability to give. On the other hand they who do not thus give, but who hoard their treasures while they see the cause of Christ languishing, will find an ever-decreasing desire to give until the fountains of benevolence will become dry, and blight and mildew will settle upon the life that otherwise would abound in fruits and flowers. Oh, child of God, will you not trust our Father for all that He has promised? Surely He who notes the sparrows fall will protect and guide you here. Here He will multiply your love and good works, and in the end He will say, "Well done good and faithful servant, enter into the joy of thy Lord."



F. M. KIRKHAM.



MARION KIRKHAM was born in Schuyler
Illinois, July 26, 1836. [illegible] of Isaac [illegible]
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his marriage he [illegible] for several months,
by Prof. Joseph [illegible] Parry.
also, he began reading medicine under Dr. Wm.
graduated at the [illegible] Medical Institute
, in 1859. He then [illegible] with Dr. Orgin [illegible]
, when he removed to Taylor County, Iowa [illegible]



F. M. KIRKHAM.

FRANCIS MARION KIRKHAM was born in Schuyler County, Illinois, July 26, 1836: first-born of Ezra M. and Naomi (*nee* Johnson) Kirkham. When he was about three years old his parents removed to Van Buren County, Iowa, in the then Territory of Wisconsin. And in the spring of 1843 located near Drakeville in Davis County, where the subject of this sketch grew to manhood.

Before he was thirteen his mother died; the memory of whose patient and gentle Christian life, has ever been a source of inspiration to her son. His parents were both devoted members of the Christian church, of which he became a member in his fifteenth year, during a meeting held at Drakeville, in 1852, by the lamented Aaron Chatterton.

On January 1, 1857, he was married to Miss H. Jennie Drake, daughter of Hon. John A. and Harriet J. Drake: and the union has continued unbroken, prosperous and happy to the present time. His education up to the time of his marriage, was that which was obtainable in the schools of the West at that early day. The year preceding his marriage he attended a select school at Drakeville, conducted by E. A. Guess, a graduate of Bethany College. His fondness for books, ere this, had led him to read works, such as he could get, on History, Biography, and Metaphysics, which enabled him to advance rapidly in school. After his marriage he attended for several months, a select school kept by Prof. Joseph McCarty.

At this time, also, he began reading medicine under Dr. Wm. M. Quigley and graduated at the Eclectic Medical Institute, of Cincinnati, O., in 1859. He then practiced with Dr. Quigley for about one year, when he removed to Taylor County, Iowa, in-

tending to continue the practice of medicine and at the same time having an interest in a mercantile firm. But the war breaking out, deranging his business plans, he returned after ten months, to Drakeville.

In September, 1863, he became associated with his brother-in-law, Gen. F. M. Drake, who was then in the army, for the purpose of doing a general mercantile business at Centerville, to which place he removed and took charge of the business. In 1865, when the General was home from the army, Bro. Kirkham removed to Albia to superintend a business there, under the same partnership. But not succeeding in the business to his satisfaction, he sold out to another brother-in-law, J. H. Drake.

At this point, he had reached an important crisis in his life. In boyhood he had a strong desire to be a preacher of the gospel. That desire returned, with renewed strength, when he saw the church at Albia, in a low condition, both spiritually and financially. With the help of his wife, they took the lead in putting the house in good repair; and Elder F. Walden was called to preach for the church, and Bro. Kirkham took charge of the Sunday-school, which soon became quite prosperous as did the church.

In 1868, A. I. Hobbs held a meeting at Albia, with seventy-eight additions, when that unconquerable desire to preach, came with tenfold greater power than ever. And by the counsel and encouragement of both Hobbs and Walden, with the success attending his own work in the Sunday-school; refusing the counsel of many, to return to the practice of medicine, he threw his soul into the one great purpose of preaching the gospel.

At that time B. W. Johnson was president of Oskaloosa College, by whose advice and that of G. T. Carpenter, with that of his wife, who was in full accord with him, he entered that institution in December, 1868. He continued both as teacher and student till the close of the session in 1871, when he went to the Bible College at Lexington, Kentucky. Before leaving there, he was offered a professorship in the Hocker Female College, but declined, returning to Drakeville, Iowa, and in 1872 accepted a call to preach at Centerville. When he began there, the membership was about thirty-five, with no house of worship, but at the end of seven years, the period of his pastorate, it numbered 225, and owned one of the best houses in the State.

His next field of labor was at Bedford, in Taylor County, whither he removed in December, 1879, continuing with success till October, 1881, when he resigned to accept a call from the Western Avenue Christian Church, Chicago, Illinois. This call was for three months, with the agreement that if all were satisfactory at the expiration of that time, the call would be permament. The call was confirmed, but failing to make satisfactory arrangements for his support, the call was declined, and he accepted one from Marshalltown, Iowa, and began labor there February 10, 1882, where he still resides. However, at this writing he has accepted a call to labor for the church at Los Angeles, California, to which place he will have removed ere this sketch appears in print.

His labors have been blessed in all the churches where he has preached, and his counsels have been of value in the annual conventions where the interest of all the churches are considered. He has taken, also, an active part with Allen Hickey and N. A. McConnell its projector, in organizing the Northeastern Iowa Christian Convention. He is also a member of the Board of Trustees of Drake University. Was ordained at Oskaloosa, June 11, 1876, upon recommendation of the churches at Drakeville, Centerville and Albia.

In personal appearance, about five feet nine inches in height; weight about 160 pounds; compactly built; erect and graceful in movement; fair complexion; hair dark brown, but turning gray; dresses neatly but not gaudily; and of such manners as always to make a favorable impression. He is kind, humble, without self-conceit, sympathetic, careful in his preaching, and struggles for purity of sentiment. He is an excellent pastor.

LIVING UNTO CHRIST.

BY F. M. KIRKHAM.

"The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again."*—2 Cor. 5:14, 15.

THE sublime and beneficient purposes of the gospel of the grace of God are (1) to reveal God to man; (2) to reveal man to himself; in order, (3) that through the sentiments of faith and hope and love, actuating him, he may be "delivered out of the power of darkness and translated into the kingdom of the Son of his love."

Such is the thorough and radical nature of the changes wrought through the implanting of the sentiments before mentioned, that the subject of them is spoken of as a "*new creature.*" He has, indeed, been "born again," "born anew," "born from above," and consequently sustains *new relationships.* God is now his *Father;* and Jesus his *Savior*, his Prophet, his Priest, his King. He publicly pledged himself, in his confession of faith in Christ, and baptism into His death, wherein he was "united with him by the likeness of his death."

* Text and quotations mainly, from Revised Version.

I. To LIVE UNTO HIM! To so live, is the opposite of living unto self. To live unto self, is to make *self* the supreme object of thought and care and service. It is to seek the world's glory and honor and friendships. It is, in other words, to make self the beginning and the end of all aims and pursuits, regardless of the will of God; and is directly opposed to the purpose of man's true life, which is, and should ever be, *to live unto Him who for man's sake died and rose again.*

This involves making *another*, even JESUS, the supreme object of thought, solicitude and service; to seek to do His will in all things, even as He did His Father's will, and, in so doing, serve and honor the Father in Heaven, as He served and honored Him. The spirit of devotedness to Jesus is exemplified in His devotedness to His Father; as, when the shadows of the cross were falling about Him, and praying, He said, "O my Father, if it be possible, let this cup pass from me; nevertheless *not as I will, but as thou wilt.*"

2. But who is this Jesus? who, as king, demands the service of our lives; who, as teacher, claims the ability to guide us with absolute certainty to eternal life and blessedness; and who, as priest, points us to the meritoriousness and all-sufficiency of His blood to redeem those who are in bondage to sin and death. Let God's own answer, as He has borne testimony concerning Him be reverently received and pondered.

After that great moral rebellion, and catastrophe in which our First Parents were involved, and with

them their decendants to the end of time, the prophetic declaration went forth that the seed of the woman shall bruise the serpent's head. This revelation, foreshadowing the purpose of God concerning a Redeemer, was gradually unfolded until "the fullness of the time was come" when "a virgin shall conceive and bear a son whose name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace." The angel Gabriel was sent from God to a virgin whose name was Mary, and said, "Hail thou that art highly favored, the Lord is with thee: blessed art thou among women. Behold thou shalt conceive in thy womb, and bring forth a son and thou shalt call his name JESUS. He shall be great and shall be called the Son of the Highest. The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called *the Son of God.*" And this is the glorious personage of whom it is written. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." And the Word became flesh and dwelt among us." Of Him it is further said, "Who is the image of the invisible God, the first-born of all creation, for in Him were all things created in the heavens and upon the earth, all things have been created through Him and unto Him; and He is before all things and in Him all

things hold together. He is the effulgence of the Father's glory and the very image of His substance, who "when he had made purification of sins sat down on the right hand of the Majesty on high," angels and principalities and powers being made subject unto Him. In these quotations, from the Word of God, are set forth the pre-existence and Divine nature and glory of the Christ, who is Immanuel.

But while He is "the Son of God," and hence equal with the Father; He is, at the same time, "*the Son of Man.*" For the mysterious promise was, that the seed of the *woman* shall bruise the serpent's head. He was accordingly "born of a woman, born under the law, that he might redeem them which were under law that we might receive the adoption of sons." Behold Him! "who being in the form of God, counted it not a prize to be on an equality with God; but emptied himself taking the form of a servant, being made in the likeness of men; and being found in fashion *as a man* He humbled himself, becoming obedient even unto death, yea, the death of the cross." These bring Him down to the plane of earth's lowliest and vilest and most sorrowful ones; bring Him within reach of every sin-burdened, sin-cursed, and death-bound soul. "Since then the children are sharers in flesh and blood, He also himself in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage."

In the condescension of the incarnation our admiration and wonder are evoked; but not only so, gratitude and love. For "Behold the man!" the "man of sorrows," "whose visage was so marred more than any man, and His form more than the sons of men," "He gave His back to the smiters and His cheeks to them that plucked off the hair; He hid not His face from shame and spitting." Truly, "He hath borne our griefs and carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed;" "Who His ownself bore our sins in His own body upon the tree, that we, having died unto sins might *live unto righteousness*." Thus it was, He became a Deliverer, a Redeemer for man, in that "He was delivered up (to death) for our trespasses and raised (from the dead) for our justification." In all this we have the highest exhibition of God's love for sinful men; and the fullest assurance, that "He that spared not His own Son, but delivered Him up for us all, will, with Him, freely give us all things." In His two-fold nature as the God-man, the Son of God and the Son of Man, and His three-fold official relations, as the One Mediator between God and men, by virtue of which He officiates as Prophet, Priest, and King; He meets all the wants of man both for time and for eternity. He has not only made salvation possible; but He is willing and "able to save to the uttermost them that draw near unto God through Him, seeing he ever liveth to make in-

tercession for them." It is hence man's highest privilege and his most solemn duty to live unto Christ; that is, to seek at all times and in all places and under all circumstances to know and to do His will in all things; and in so doing, attain the true end of His being.

II. CONDITIONS OF ITS ACCOMPLISHMENT.

1. *Faith in Him is the primal condition on man's part.* There must be unquestioning confidence in Him as an all-sufficient Savior. This faith is the searching out of the soul to Him *for help.* It is not the mere assent of the mind to the proposition that, Jesus is the Christ, the Son of God; but the surrendering up of self to Him in "full assurance" that He is able and willing to deliver from the power of the Adversary; and to give rest, and peace, and joy, and victory, over death; and to invest at last with "glory, honor, incorruption—eternal life." Such a faith as this will inspire the soul with such gratitude and love, as will seek expression in a *life.* These sentiments in the soul cannot remain in a quiescent state. They will seek manifestation. There must be an *outflow* in order that the fountain of the new life in the redeemed and purified spirit may not become stagnant. This fountain of eternal life is "*living* water," and not stagnant or dead water. Accordingly the *final* condition on man's part is,

2. *The "obedience of faith."* The gospel was preached to all nations for the obedience of faith."

Jesus "became the author of eternal salvation to all them that *obey* Him." It is by obedience that faith is made perfect—becomes a justifying faith. But the obedience required is not such as man might devise and choose; but such as Divine wisdom and love have appointed. Accordingly, the first act of formal obedience is one in which the whole man, spirit, soul, and body is solemnly pledged to the life-long service of this new Master, the Lord Jesus Christ. In this significant act he renounces the life of the "old man" with its deceitful lusts; and enters upon the "new life" in Christ Jesus. With Him and in Him, the power of God, in-working and out-working, has started on the upward and heavenly way, "the highway of holiness," a soul which was dead in trespasses and sins; but now quickened by a faith that looks at the things which are not seen, and to Him who is invisible; animated by a hope which enters to that within the veil, whither Jesus the fore-runner has entered; and imbued and moved and controled by a love which is of celestial origin; which has, indeed, been shed abroad in his renewed heart by the Holy Spirit, he is transformed more and more, from day to day, into the image of Christ, who is his life, his inspiration, his all. There can be no obligation more solemn and binding than that assumed in making a personal surrender to Christ in baptism, in His name, into the name of the Father, the Son and the Holy Spirit. It is in part from this consideration that it has been called a "sacrament," from *sacramentum*, an oath or solemn pledge taken

by a soldier to be faithful to his commander; so baptism is the solemn pledge of the believer, to be faithful, unto death, to *his* commander, the great Captain of salvation. It is the marriage ceremony which unites us to Him from whom the affections should never for a moment be estranged. Christ is at the same time pledged to the baptized believer for the fulfillment of the exceeding great and precious promises of the gospel; and His word of promise cannot fail. There can therefore be no abandonment on the part of the Christian of his high calling, without shame, disgrace and eternal loss. And thus it is, as he lives unto Him, he is becoming meet for the inheritance of the saints in light.

II. REASONS AND MOTIVES FOR SO LIVING.

1. *It is essential to the new life acquired in Christ Jesus.* It is a moral impossibility to live otherwise. "How shall we who *died* to sin live any longer therein?" was the sentiment and searching question of the Apostle Paul. The Christian *has* died to his former life. "The old man *was* crucified with Him." "The love of Christ constraineth us: because we thus judge that one died for all, *therefore all died.*" When He died on the cross he died as the representative of humanity, for all men; "therefore, all died." But while Christ died for all it is made available to such as have *voluntarily* sinned only as they *voluntarily*, by faith and obedience, appropriate to themselves, Christ, "who

is the end of the law for righteousness to every one that believes;" "the author of eternal salvation to all them that obey Him.

2. *A second reason for so living, is, that it was signified and involved in our baptism.* We were "buried with Him by baptism unto death." Our death to—separation from—our old life was *signified* in baptism. It is an act of *personal* surrender and of sublimest faith in the fundamental facts of the gospel—the death, burial and resurrection of the Son of God; and in which these are beautifully and impressively set forth. The soul having ceased to love sin, being indeed "dead to sin," the body, and with it the whole man, is symbolically buried in water and raised up out of the water, now evermore to walk in *newness* of life. In this act of consecration to the service of Christ, in which his body was "washed with pure water," his heart at the same time was "sprinkled from an evil conscience." It (baptism) is not, as says the Apostle Peter, "the putting away of the filth of the flesh, but the interrogation, (or rather perhaps the *obtaining*) of a good conscience *towards God.*" In this act of faith his thoughts are *turned away from self*, and all mere "works of righteousness," to the *righteousness* of *Christ* which is of grace through faith. That baptism as a condition of salvation does not belong to the sphere of works of righteousness, but to an entirely different realm is evident from the testimony of the Apostle Paul: "When the kindness of God our Savior, and His love toward man

appeared, not by works done in righteousness which we did ourselves, but according to his mercy he saved us, through the washing of regeneration (baptism) and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Savior; that, being justified by His grace, we might be made heirs according to the hope of eternal life." (Titus 3:4, 7.) His now perfected faith in Christ is counted to him for righteousness; and all boasting and glorying are excluded, except boasting and glorying in Christ. Hence the declaration of this same Apostle; "Being therefore, justified by faith, let us have peace with God through our Lord Jesus Christ."

The whole record of the past life of sin when he walked in the lust of the flesh, the lust of the eyes, and the pride of life, attaches to him no longer. Sin no longer domineers over him, for he is not under law but under grace. He is not, however, without law, for he is under law to Christ, whose he now is, and whom evermore he is gratefully and lovingly to serve, following Him through evil as well as good report. Having been in this act of obedience, "united with Him in the likeness of His death, we shall be also in the likeness of His resurrection." (Rom. 6:5.)

This is the believer's hope: "*Shall be also in the likeness of His resurrection.*" By this hope he is saved, the hope of "the adoption, to-wit, the redemption of our body." He that has this hope, *desiring* the true, the divine life; and *expecting* its full

fruition by and by, at the "resurrection of the just," "purifieth himself even as He (Christ) is pure." It is therefore, one of the great motives influencing to right living, which is to live unto Christ.

The final all controlling and all embracing motive is *love*. "We love Him because He first loved us." The heart which through faith in Christ has been purified from the love of sin, and through the obedience of the faith, from the guilt and condemnation of sin has been advanced to the high sphere of love —love to God and love to man. It now remains to abide in this exalted realm. To keep himself in "the love of God," for in so doing he can never fall. He is never so happy as when planning and toiling and sacrificing to promote the interests of the kingdom of his divine Lord and Master. He evermore remembers his former lost condition and the priceless ransom paid for his redemption; and these, reacting upon him, increase his zeal and gratitude and love so that he "rejoices evermore," rejoices even in *suffering* for Christ's sake.

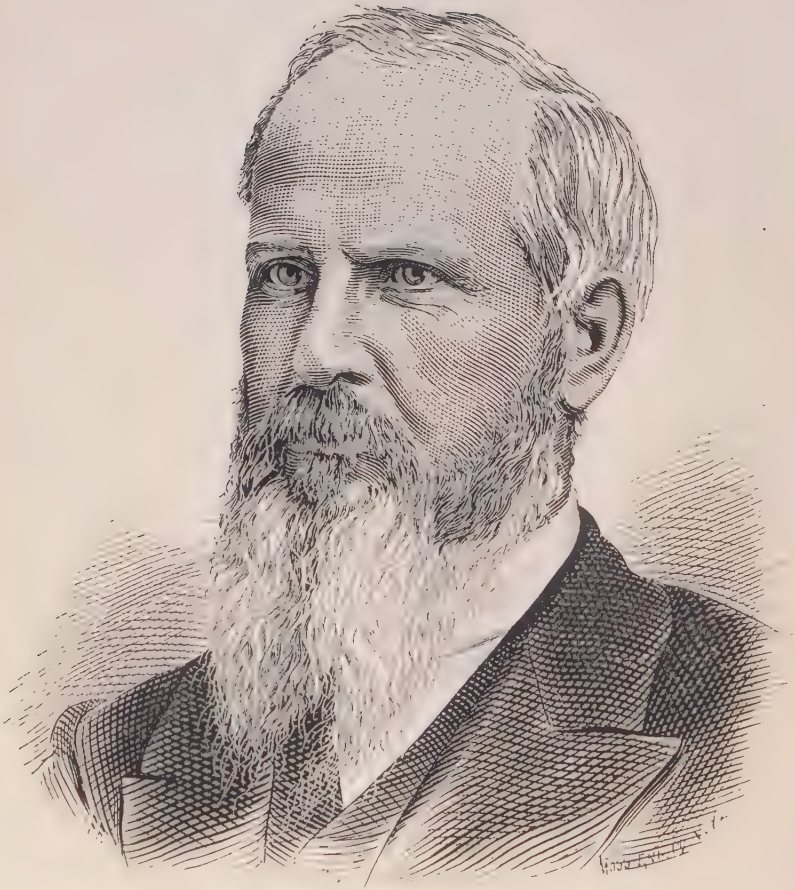
Living thus unto Christ, he is realizing God's purposes concerning man. To thus live is to live "soberly," rightly toward one's self; "righteously," rightly toward one's fellow-men; and "godly," rightly toward God.

He is, however, conscious, at all times, of his own weakness; realizing that it is through the grace of Christ that he is overcoming the world, the flesh, and Satan, as he thus lives unto Him who is his life. He looks to Christ for wisdom, and guidance, and sup-

port, and redemption; and from the depths of his loving and trusting heart can sing,

> "Christ is my everlasting all,
> To Him I look, on Him I call;
> To Him devote my fleeting hours,
> Serve Him alone with all my powers."

May we ever be able, in the words of our text, to say, "The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again; so, when Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory." *Amen.*



H. U. DALE.



H. U. DALE.



IRAM Uriah Dale is of German descent, except his father's mother who was Irish. He was born in New Lexington, Ohio, April 8, 1839. His parents were born in America but his grandparents in Europe, and on the father's side were strict Presbyterians. His father when an infant was christened in that church and brought up under its influence, but, in 1839 united with the Church of Christ.

In the Spring of 1848, he removed with his parents to an eighty acre tract of land in the thick woods near Logansport, Indiana. Here he found employment at burning brush, rolling logs, and also learned from his father the brick mason's trade.

In the Autumn of 1858, under the preaching of Elder E. Thompson and William Griggsby, he united with the Christian Church at Logansport in company with his mother. H. U. soon determined to educate himself for usefulness in his new career, and accordingly entered a Normal school at Burnettsville, conducted by Prof. J. Baldwin, who was also one of our preachers.

He had a rugged road before him, and cannot describe the struggle through which he passed in trying to qualify himself for a preacher.

In 1863, he went to Hiram College, where he became acquainted with H. W. Everest, who proved to be a true and fast friend, and to whom he feels under lasting obligation for kindness and encouragement.

In 1864 when Everest took charge of Eureka College, Dale went there and continued until he graduated in the classic course in 1868. He then went to Swampscott, Massachusetts, and spent a year in preaching, when the severity of the coast climate drove him west.

Consequently in 1870 he began preaching for the church at Trenton, Mo., and labored for them in all, nearly seven years, building up out of fragments occasioned by the war, a strong church.

During this time (Oct. 9, 1873) he returned to Eureka, to more fully complete his education, and took from Prof. J. M. Allen an advanced degree, by being married to Miss Mary Leona Boggs, a diploma which does him great honor.

At the present time he is pastor of the church at Centerville, Iowa.

In personal appearance Bro. Dale is about five feet, nine inches; weighs about 200 pounds; considerably gray and bald.

He is amiable and genial among his fellow-preachers; tender in his nature, with a marked affection for his family; a close and thorough student, with strong convictions concerning his conclusions, though not dogmatic; a good reasoner and an able preacher.

MARRIAGE AND DIVORCE.

BY H. U. DALE.

THERE is no subject more vital to our happiness on earth and to our preparation for eternity than the relation of the sexes. Even in a state of innocence in the garden of Eden, although man was favored with the society of God Himself, yet his happiness was not complete without a wedded companion. All government, both human and divine, so far as this life is concerned, rests on the family relation and this in return upon the institution of marriage; destroy the latter, the whole superstructure tumbles into ruins and anarchy prevails. Therefore, no system of morals or philosophy can control the masses unless it organizes and molds the families and this it cannot do unless it has the supervision of marriage. Hence if the Word of God is a perfect guide it must not only furnish ample instruction upon this all-important subject but it must take absolute control of the same. On account of a false modesty, which shows the absence of true modesty, our subject has been considered too delicate for public investigation; but if there is anything wrong, it is in us and

not in the subject. It was not an inappropriate theme for the prophets nor for John the Baptist, nor for Christ, nor for the Apostles. It speaks very badly for a man's heart when his religion is so sublimated that he considers the doctrine of Christ and the Apostles immodest and indelicate. Away with such Phariseeism! Paul's rule applies here: "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure." (Titus 1: 15). Let us notice:

I. *The origin and nature of marriage.*

When the animals in one continuous procession passed before Adam to receive their respective names, we are told that in all that countless host, the vast creation of God, that, "For Adam there was not found an help-meet." "And the Lord God said it is not good that man should be alone" (Gen. 2: 18); or as Adam Clark has it, "not good the man being only himself." History demonstrates the truthfulness of this statement; separate the sexes, you at once make havoc of the finest sensibilities of the heart and render it as impossible for them to rise to the highest degree of excellence as it is to slake our thirst without drink or appease our appetite without food. Thus did not sailors and armies of men and unmixed schools, deprived of the society of the opposite sex, become coarse and rude and demoralized, they would not be true to their nature. But the history of the Roman Catholic Church puts this statement beyond question. The history of its celibacy both in reference to its priests

and "sisters of charity" discloses the basest debauchery and vilest whoredom; so much so that the inspired penman terms the Roman church, "The mother of harlots." God meant something when He said, "It is not good that man should be alone."

The Lord adds, "I will make him a help-meet for him" (Gen. 2:18). The Hebrew phrase here rendered "help-meet for him" is defined by Bagster's Hebrew Lexicon, "help as over against him, corresponding to him, one like him." Smith's Bible Dictionary renders it, "The exact counterpart of himself." Our rendering is not a bad one, "help-meet" that is "help," "meet," fit, suitable for him, in every way adopted to the wants of man, physically, intellectually and morally.

The following touching account is wonderful for its brevity, simplicity, beauty and preciousness! What would the world be without these few lines?

"And the Lord God caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made He a woman and brought her unto the man. And Adam said, This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and mother and shall cleave unto his wife and they shall be one flesh" (Gen. 2:21–24).

The word *Tsela* which is here translated rib also means side. On this Bro. A. Campbell remarks:

"In our common version of the Bible we are led to believe that our mother Eve was created out of a crooked rib. This does not well comport with her character and sensibilities. The original *Tsela*, is however, a word of two meanings, indicative both of side and rib."

Thus God took her not from his head that she should reign over him, nor from his feet that he should trample her in the dust, but from his side near his heart, that she should stand by his side, a companion, mutually sharing the joys and sorrows of life. Whatever opinions in these degenerate days may be advocated concerning the superiority of the one sex over the other, we are certain there were no such discriminations then made. This is apparent from the names given to mother Eve both by her husband and her Creator. God called her *Isha*, the feminine of *Ish*, the Hebrew word for man; the literal rendering of the former is *maness* and of the latter *man*. The Greek, Arabic and Latin have the same form of expression. In harmony with this we are told that in the day that they were created God called *their* name, not *his*, Adam. Thus the one was just as human and just as divine as the other. Think not that it happened by chance that God made her out of a part of the man, for He could have as easily formed her from the dust as He did Adam or have created her from nothing; but how different it would have been to Adam. She then would have been an independent creation—not of his flesh and of his bones—not a second self. How

simple, how beautiful, how grand, how expressive, how forcible is the marriage relation herein presented! Can we conceive of any other way in which such identity of husband and wife could have been shown?

This is an object lesson on the subject and teaches that a man should love his wife as dearly as his own body, and that he should no more think of unjustly putting her away than of tearing his flesh from his bones. No wonder that Adam after receiving such a lesson responded: "Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh."

There is not a vestige of authority for polygamy here. The singular is used throughout. God made the rib into a *woman* not *women*, brought *her* not *them* unto the man. Adam said *this* not *these*, *is*, not *are*, bone of my bones and flesh of my flesh; *she* not *they*, shall be called *woman* not *women*, and a man shall cleave unto his *wife* not *wives*. It is also stated that "male and female created He them." Literally "a male and a female created He them;" showing that there was only one of each.

From the foregoing we conclude that God is the author of marriage and hence it is divine; that it is founded upon man's nature and is therefore compatible with the highest degree of purity; and that monogamy and not polygamy was first instituted.

II. *Did the fall change their marital relation?*

The fall not only changed their relation to each other, but to God and to the entire universe. There

were three involved in it; Satan, the woman and the man. Sentence was pronounced first on Satan, then on the woman and finally on the man. God said to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Here is a marvelous expression of God's love. In pronouncing the doom of Satan He gave to the woman a promise of infinite importance, the promise of victory, her seed should bruise Satan's head. At this stage of humiliation and guilt, when she had to stand in the presence of Him whose law she had wickedly violated, when she knew not the suffering and torment that awaited her, save that the sentence of death was already passed, for God had said, "In the day that thou eatest thereof thou shalt surely die," think you not that this glorious promise cheered and strengthened her to hear her awful fate? To her it was no little thing to know that all was not lost and that God still loved her. After having thus prepared the way God said unto her, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

The first part of this judgment is generally thought to refer to the entire period of gestation and parturition; in this respect her sufferings are far more intense than those of the animals.

The latter part foretells her subjection to her husband: "Thy desire shall be unto thy husband and he shall rule over thee."

It requires but little knowledge of history to know that woman in heathen lands always has been and now is the slave of man. A single quotation must suffice. In proof of this we shall not quote from the most debased heathen nations, but from a people who not only in their day were peerless in intellectual culture, but who had some men that even to-day are regarded as intellectual prodigies. Let us go to Athens, the capitol of the ancient State of Attica. Yes, republican Athens! Athens that could boast of such intellectual giants as Plato, Socrates, Aristotle, Antisthenes, Zeno, Solon, Themistocles, Cimon, Pericles and Demosthenes the prince of orators.

Speaking of the highest state of civilization, philosophy and learning, the Encyclopedia of Religious Knowledge says: "Athens enjoyed all these advantages in a measure which scarcely any other city that ever existed in the world could boast of. The activity, the emulation, the free scope to talents of every description which were excited by her popular form of government, raised her to the highest pinnacle of political consequence.

The multitude of great men in every department, who followed each other in splendid succession, even to her last decline is altogether unexampled. In every branch of science, philosophy and literature, Athens was renowned."

Here is the temple of Jupiter, from the time it was begun until it was finished, 700 years elapsed. Philistratus calls it a struggle with time, and Aris-

totle calls it a work of despotic grandeur, and equal to the pyramids of Egypt.

Ascending the Acropolis we are inspired with hope. Here is the temple of Minerva, a goddess of the Romans, identical to the goddess Athene, of the Greeks. This virgin goddess was considered the very embodiment of intellectual greatness. She had the charge of philosophy, poetry, oratory, and was even believed to have founded the court of justice, on Mars Hills—the Areopagus.

On the Acropolis stood her temple of white marble, even the ruins of which to-day are among the wonders of the world. Within was the statue of this goddess, by Phidias, the masterpiece of the art of statuary. It was thirty-nine feet high, made of ivory and overlaid with pure gold at the cost of twenty-four talents, or nearly $500,000. Surely a people so cultured in intellect and art, and who bow at the shrine of such a goddess, will not tyrannize over woman. What Says history? "In Republican Athens, man was everything and woman nothing. Women were literally the serfs of the family inheritance, whether that inheritance consisted in land or money; they were made with other property, the subject of testamentary bequest; and whatever delights heirship might convey to an Athenian lady, freedom of person or inclination was not among the number. Single or wedded, she became by the mere acquisition of property, at the mercy of the nearest male relative in succession. She could be brought from the dull solicitude of the gymnasium to become

an unwilling bride; or she could be torn from the object of her wedded affection, to form new ties with perhaps the most disagreeable of mankind. And if under any of these circumstances nature became more powerful than virtue, life was the penalty paid for the transgression," (Horne, vol. 1, p. 19) Many similar quotations could be made, but the foregoing must suffice.

In the early scriptural history of man, but little is said of woman. For 200 years, only five names of women escaped oblivion, so prostrate had she fallen.

An important question arises here. Is this an enactment of God, a decree that the desires of the woman shall be subject to her husband, and that he shall thus tyrannize over her, or is it a prophecy of what shall ensue as a result of sin? If the latter, then as we gain the mastery over sin, to that degree will woman regain her former position, and her husband will love her and cherish her as his own flesh.

Not only do we believe that it was prophetical and not decreed, but also believe that God then immediately began a system whereby woman would be reinstated.

III. *God's method to reinstate woman.*

1. His promise of victory that the seed of woman should bruise the serpent's head.

2. The strictest legislation against adultery. On the mount, God Himself inscribed upon the tablets of stone, "Thou shalt not commit adultery." Again, "The adulterer and adulteress, God will judge;" and "The adulterer and adulteress shall surely be put to death.

3. Law against polygamy. "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness besides the other in her life time." (Lev. 18:18.)

The phrase "a wife to her sister," we find in two forms in the Hebrew, twenty-five times in the masculine and ten times in the feminine; and in every instance, unless we except this one, it is used idiomatically. As this is an important text, I shall mention several examples, first in the masculine and then in the feminine.

Gen. 37:19, "And they said one to another;" (literally, *a man to be his brother*).

Ex. 25:20, "And the face of the cherubim shall shall look one to another," (*a man to be his brother*).

Ex. 37:9, "The cherubim stood with their faces one toward another," (*a man to be his brother*).

Jer. 13:14, "And I shall dash them one against another," (*a man to his brother*).

In the feminine:

Ex. 26:3, "The five curtains shall be coupled together, one to another;" literally, (*a woman to her sister.*)

Ex. 26:5, "That the loops may take hold one of another," (*a woman to her sister*).

Ex. 26:6, "And coupled the curtains together," (*a woman to her sister*).

Ex. 26:17, "Two tenons shall be set one against another," (*a woman to her sister*).

Ez. 1:9, 11, "Their wings were joined one towards another," (*a woman to her sister*).

Ez. 3:10, "The wings of the living creature touched one another," (*a woman to her sister*).

Except the text, every one is rendered "one to another," or "together" or its equivalent. Dr. Bush, though unfavorable to our position, says: "So in the twenty-five instances of the masculine form, the rendition of our translators is uniform, one to another, whether spoken of persons or things.. In no case do we find any reference to relationship by blood. The question therefore arises, whether the literal version in this place, involving, as it does a departure from common usage, is warranted. It is admitted that the thirty-four indisputable cases in which this mode of speech occurs in an idiomatic sense, go very far to establish this, as in all cases, the genuine signification of the phrase."

The marginal reading, is "Neither shalt thou take one wife unto another."

That polygamy is forbidden is further proved by Deut. 17: 17, "Neither shall he (the king) multiply unto himself wives." We conclude therefore that polygamy is not only incompatible with the original institution of marriage, but that the great law-giver of Israel legislated against it. It is readily seen how this law would serve to reinstate woman.

To this it is objected that if Moses forbade polygamy, surely such men as David knew it and would not have lived in open rebellion to it. It does seem so, but there is another event in the life of David far more difficult to harmonize with the divine law than polygamy, and that is the deliberate and premedita-

ted order for the murder of an innocent and faithful man, that he might marry his wife. Will any one claim that it was because he did not know that it was wrong to murder? But why go all the way back to David nearly three thousand years ago, as though violations have been scarce; whereas, in this the nineteenth century of grace we have in all the different denominations around us (ourselves not as clear as we ought to be) many who are living with unscripturally divorced companions, and therefore living in adultery. Nor is this all. There are some preachers who, either on account of ignorance or the want of fidelity to Christ, countenance and apologize for this putridity in the Church of Christ. Let us get the beam out of our own eye before we look after David's eye. It is not a safe rule in any age to determine the meaning of Scripture by the lives of its professors.

4. The Jews were forbidden to intermarry with idolators.

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee * * * seven nations greater and mightier than thou * * * thou shalt make no covenant with them * * * neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy you suddenly" (Deut. 7:1-4).

"And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children did evil in the sight of the Lord and forgot the Lord their God, and served Baalim and the groves. Therefore the anger of the Lord was hot against Israel, and he sold them unto the king of Mesopotamia." (Judges 3:6–8).

"Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children; for the people wept very sore. And Shechaniah, the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore, let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my Lord and of those that tremble at the commandment of our God; *and let it be done according to the law* * * * Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word" (Ezra 10:1-5).

Notice: (1) The humiliation of Ezra.

(2) The people's sense of guilt, "A great congregation of men, and women and children wept sore."

(3) They covenanted with God to put away all these wives and children according to law.

(4) Ezra required an oath from the chief priests, the Levites and all Israel. The record further shows:

(5) That the proclamation was made for all to assemble at Jerusalem within three days, and any one disobeying, his property was seized and he himself cut off from the congregation.

(6) When assembled, Ezra demands that they confess their sin and separate themselves from their strange wives.

(7) It required three months to execute this work.

(8) The names are here recorded including some of the Levite singers and priests; thus showing that prominent characters were guilty.

As this was done according to the law we conclude provision was made for the support of those wives and children. This was the only hope of Israel. It was severe, but "The way of the transgressor is hard."

5. Certain marriages were forbidden among themselves. In Lev. 18:6–17, fifteen are specified, viz., father, mother, sister, half-sister, granddaughter, father's sister, mother's sister, father's brother, stepmother, father's brother's wife, son's wife, brother's wife, wife's daughter, her son's daughter, and her daughter's daughter. Eight of those were related by blood and seven were not. When we remember that Persia and Egypt were exceptionally bad for tolerating incest, some of their kings marrying their own sisters—we can readily see the wisdom of Moses in forbidding intermarriages with blood relations; but how about those other seven? Why legislate

against a man's marrying his deceased brother's wife? Perhaps Dr. Paley assigns the true reason. "In order," he says, "to preserve chastity in families and between persons of different sexes brought up and living together in a state of unrestrained intimacy, it is necessary by every method possible, to inculcate an abhorrence of incestuous conjunctions, which abhorrence can only be upheld by the absolute reprobation of all commerce of the sexes between near relatives. Upon this principle, the marriage as well as other cohabitation of brothers and sisters of lineal kindred and of all who usually live in the same family may be said to be forbidden by the law of nature."

But the practical question is, is this law still in force? If not, then it is claimed by some that we have no law at all against incest.

True, there is no legislative act in the New Testament in so many words that a father shall not marry his daughter nor the mother her son; yet he has surely read the New Testament to little purpose who has not learned that the purity and sanctity therein taught are far superior to anything taught by Moses. Its law is, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things" (Phil. 4 : 8).

6. The freedom of betrothment.

Perhaps on no phase of our subject are such er-

roneous views entertained as on this one. It has been thought that anciently Jews could buy and sell their wives and that a Jewess had no choice at all concerning her matrimonial alliances. This is a great mistake. A Jew might purchase his wife, if purchase it might be called, for it was rather a betrothal. But one thing he could not do and that was to sell her. If he took a captive for a wife and was afterwards displeased with her, he could not even sell her but had to let her go free; and for a Jewess there were far more liberal provisions than for a captive from the enemy (Deut. 21 : 10–14 ; Ex. 21 : 7–11).

When Abraham was starting his servant after Isaac's wife he said: "Peradventure the woman will not be willing to follow me to this land;" Abraham replied, "If the woman will not be willing to follow thee, then thou shalt be clear." The servant was very successful. With a very imposing procession of camels and servants gorgeously fitted out with treasures of silver and of gold and of raiment and of precious articles, he started in search of the young Jewess. He first met Rebecca at the well, she gave him a drink and cheerfully drew water for his camels. He inquired who she was and before he had seen her relatives he decked her in jewels, and after he had stated to her friends who he was, that Abraham owned much silver, gold, cattle, etc., that Isaac was the only heir, and that he came for a wife for him, Miss Rebecca was called and the question propounded, "Wilt thou go with this man?" And she said, "I will go" (Gen. 24).

This proves beyond question that as early as Abraham's day a Jewess had some say concerning her matrimonial relations. Athens with all its boasted learning and overawing grandeur contained not a lady within its precincts who possessed such privileges of person as did this poor Jewess drawing water for the camels.

True, the Jew could sell his daughter. He could also sell his son and also himself. But this was nothing like the modern system of slavery. It was virtually selling their service or hiring them out, and the poor often have that to do now. This was all he could do; anything else would have been unconstitutional. It was an organic law of ancient Israel that all debts were cancelled and all servants went free at the commencement of every seventh year.

7. The sacredness of betrothment.

If a Jewess violated her fidelity to her betrothed, she was put to death the same as an adulteress (Deut. 22:23, 24).

The history of Sampson also corroborates this position. Although a long time had elapsed between his first engagement and his return, yet when he found that the father of his bethrothed had given her to another man he was greatly incensed and sought revenge (Judges 15.)

8. The most rigid law was enacted to protect her person and virtue.

In case it was an unbetrothed virgin her seducer was required to pay a fine and to marry her, with-

out permission of ever divorcing her, provided that her father did not object to the marriage (Ex. 22 : 16-17., Deut. 22 : 29). And if he accomplished his fiendish work by force, he was put to death (Deut. 22 : 25).

The sons of Jacob incensed over the outrage perpetrated on the person of their sister Dinah, show how sacredly they esteemed her person and her virtue (Gen. 34).

Even to-day many of the States pronounce marriage a nullity in the absence of personification. But as early as the days of Jacob the virtue of woman was too sacred to be sacrificed on any such grounds. If Jacob suffered Leah to be palmed off for Rachel, the morning was too late to correct his blunder, Leah he must keep (Gen. 29 : 15-31).

The law of jealousy was a great safeguard and protection to woman (Num. 5 : 11-31). The proceedings were very trying and solemn. Should a wife be suspected by her husband of violating the marriage covenant, not having the evidence to convict her, the law provided that he should bring her to the priest with an offering of barley meal without oil or frankincense ; thus the very offering itself was expressive of humiliation and shame. The priest was to take the holy water in an earthen vessel ; which being of so coarse and base a character, also set forth her degraded condition. She was then brought before the Lord and her head was uncovered. Her head being covered signified her subjection to her husband and his protection ; her denuded head

being thus exposed to a gazing public was mortifying in the extreme.

She was next required to hold in her own hands the jealousy offering while the priest holding in his hand the bitter water which causeth the curse, charged her by an oath that if innocent, then she should be free from the bitter water; but if guilty he pronounced the oath of cursing upon her and the awful penalty that should follow, to which she had to say "Amen." To make the trial if possible still more solemn, the priest wrote the curses in a book (or on a tablet) and washed the letters off into the bitter water. Up to this time she stood holding the jealousy offering in her hand, which she must now see the priest wave before the Lord and offer it upon the altar. Next she had to drink this water containing the written curses; thus if guilty, drinking down her own condemnation, after which the fearful and shocking judgment commenced. She soon became to the eyes of all Israel what she was morally to the Lord, a disgusting, loathesome, swollen mass of putrefaction. But if innocent, she is superlatively honored. She is physically blest and is pronounced innocent by the highest authority in the universe!

Few women if guilty, would submit to this trial rather than confess and abide the penalty of the law. True, some might become so abandoned as to deny that there was a God in Israel and thus challenge His existence; but one such demonstration would do for an age. The question suggests itself, Why not have such a law to try the husband?

One reason, he did not need it. He was not under her power as she was under his. He could protect himself and she could not. Nothing is more destructive to domestic happiness, nothing more blasting to a woman's good name, and nothing will render a man more brutal than jealousy. At this age then, when men were divorcing their wives for every whim and women were powerless to cope with men, how merciful for God thus to champion her cause and furnish means by which the innocent would infallibly be protected. How gladly and cheerfully would the innocent Jewess, in order to prove her innocence and to banish the demon of jealousy from the home, submit to the decision of an all-wise God.

How humiliated on the other hand would be the husband to have the Omnipotent One proclaim to all Israel that he had unjustly suspected his wife! How careful then would men be before taking such an appeal. Thus we have not a single case on record of the enforcement of this law.

Obs. 1. No one could fail to see that it was not the water that produced so terrible an effect any more than the waters healed Naaman. There was only one possible solution and that was that God was there.

Obs. 2. It would show the enormous sin of violating the marriage covenant. Not only was it punished with death but God himself condescended to act as judge. The crime of theft, of perjury and even of murder were judged by men. Here was a trial prescribed by law that could not be conducted

by man alone, not even by the great Law-giver himself. "God had reserved the prerogative to act as judge himself and while he inflicted on the guilty a punishment inconceivably severe, he also greatly rewarded the innocent.

Obs. 3. It would serve to check this awful sin.

While it warned the husband to see that he had a clear case before appealing to a court that could not be bribed, and where the guilty would be condemned and the innocent rewarded, it would also warn the wife to be ever on the guard and not only to keep innocent of the crime but to retain the confidence of her husband, lest she be subjected to this exceedingly severe test. And lastly the awful penalty that would befall the guilty would universally strike terror to the people. The innocent would fear the crime still more and be made to feel "that adulterers and adulteresses God will judge."

9. Restrictions of the New Testament.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." (1 Cor. 7:39.)

Here is a restriction as emphatic as words can express it; "she is at liberty to marry whom she will; only in the Lord."

On this verse Macknight notes: "Her second husband must be a Christian. * * * The Apostle in his second epistle expressly forbade the Corinthian Christians to marry infidels." Westley says: "'Only in the Lord.' That is only let Christians

marry Christians; a standing direction and one of the utmost importance." Doddridge says: "And may marry to whom she will, only let her take care that she marry in the Lord."

It is said by some that Paul simply meant that Christians should not marry idolaters; but society outside the church has greatly changed and hence the prohibition is not applicable to the present times.

The only way we know what Paul meant is by what he said, and we are prone to the opinion that he was more capable of expressing his thoughts than we are. Had he meant idolaters, why did he not say idolaters or some equivalent? But, on the other hand, he used a very strong expression; not simply those who believe, but those who have obeyed, those "in the Lord."

Surely there should be as great a difference between the church and the world now as there was 1800 years ago. If not, then one of two things is inevitable; either the world ought to advance in purity of life more rapidly than the church, or the church has not done its duty. If the former, then two queries arise: first how long, at the present rate, will it require for the world to overtake the church? and secondly, how long until the world will be so far in advance of the church that it will lose by marrying those "in the Lord?" But if the church is in fault, would it not be wise to arouse it to array itself in the beauteous garments of righteousness and shine forth as the light of the world? This

effort thus to set aside the plain statement of the Apostle reminds us of a similiar position of a certain divine on Acts 2 : 38. "True on the day of Pentecost Peter taught repentance and baptism for the remission of sins; but it must be remembered that they were Jews, the vilest of sinners, the betrayers and murderers of Christ. The world is different now and the conditions of salvation are different, being 'faith alone.'" "Happy is he that condemneth not himself in the thing that he alloweth.

The same Apostle says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God." (2 Cor. 6 : 14-16).

While this may not directly allude to marriage, yet it evidently includes it; since in no way can parties be so intimately yoked together as in marriage. God himself says they are no more twain but one. Will any one say this scripture means you shall not associate with unbelievers, shall not mingle and commingle with them, shall not transact business with them, buy a farm of them, nor sell them a cow, but that you may marry them.

On this verse Macknight remarks: "The phrase 'discordantly yoked,' being here used to express the marriage of a believer with an infidel. * * * * The Apostle's precept, besides prohibiting

marriages with infidels, forbids also believers to contract friendships, or to enter into any kind of scheme with infidels, which requires much familiar intercourse, lest the believer be tempted to join the infidel in his wicked principles and practices."

On verse 16 he adds: "'And what agreement hath the temple of God with idols.' This is an allusion to the history of Dagon, the god of the Philistines, who when the ark * * * was placed in his temple was found two mornings successively, cast down before it on the ground broken (1 Sam. 5:2–4). This shewed that the temple of God, and the temple of idols cannot stand together. The Apostle's meaning in the above verse is that righteousness and wickedness, Christ and the Devil, the portion of believers and unbelievers, the temple of God and the temple of idols are not more inconsistent than Christians and heathens are in their characters, inclinations, actions and expectations. And therefore, Christians should not of choice connect themselves intimately by marriage or otherwise with infidels or wicked persons of any sort."

Again, the Apostle says: "Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord?" (1 Cor. 9:5). It is clear that throughout this passage Paul only claims the same privileges for himself that were accorded to the other apostles and brethren. But in marrying, he restricts himself to having a sister for a wife. Hence we conclude that this was the recognized teaching of the Apostles.

Every one must see the evils arising from the amalgamation of the church and the world; and there is no way by which this is so effectually and permanently done as by intermarrying All parents need the hearty co-operation of each other in religiously training and nurturing the minds and hearts of their children. While the one may be faithful and may not have any direct opposition from the other, still there is one thing that must be encountered, and that is the example of the unbeliever and that is no trivial matter. Thus, taking the most charitable view, we see not only the religious culture of the family, which is, above everything else, entirely thrown upon the one parent, but we see also the stumbling-block of the unbelief and disobedience of the father or mother, thrown into the way of the children. Frequently does the believer become discouraged and disheartened by the coldness and indifference of the other, and faith and zeal die out, and thus the children famish for the bread of life. And what else could we expect? How can one do the work of two and overcome the adverse influence of the other? How can family worship exist?

It has been urged against our position that, if true, we must withdraw fellowship from all those thus married. Paul did not so teach. Though the error be a serious one, yet it does not annul the marriage. He says, "If any brother hath a wife, that believeth not and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased

to dwell with her, let her not leave him." (1 Cor. 7 : 12, 13).

IV. *The Design of Marriage.*

"On account of uncleanliness let every man have a wife of his own, and let every woman have her own husband. Let the husband fulfill his obligations to his wife : and in like manner, also, the wife to the husband. The wife hath not command of her own person, but the husband : and in like manner, also, the husband hath not command of his own person but the wife. Deprive not one another unless, perhaps, by consent, for a time; that you may devote yourselves to prayer; and do not come again together, that Satan may not tempt you through your incontinency." (*Living Oracles*, 1 Cor. 7 : 2, 5).

As the prudence if not the necessity of marriage is here enjoined, and as the Scriptures throughout restrict all sexual privileges to the wedded companion, the law would be very imperfect, did it not prohibit the refusal of such privileges. Nor is this all; refraining by mutual consent is forbidden to be continued until temptation ensues.

"I will therefore that the younger women marry, bear children, * * ." "Well reported of for good works; if she has brought up children." (1 Tim. 5 : 14, 10.) Teach the young women to love their children. (Tit. 2 : 4).

Here is another design of marriage, the procreation and nurture and training of children. God enjoins it on woman, declares it to be a good work and commands her to love her children. There is no such

model of innocence on earth as a little child; and the next thing to it is the mother tenderly cherishing it. I was once at a popular watering-place and saw the women riding out in the evening with little dogs in their laps; women who would not have been seen thus riding with their own children in their arms, but had them in charge of a nurse. I thought what a pity for the dogs! Surely this is the class prophetically described as "Without natural affection." (2 Tim. 3:3). But why does a woman nurse a poodle when she will not her own child? Because the womanly affections which God gave her to be lavished upon her own child, and to be gratified by its childish embraces and kisses, she has so prostituted that she now manifests them by hugging a poodle and letting it lick her in the face. I thank God that my mother was not such a creature, but was a woman; and that I enjoyed the love and care of a mother, and not simply that of a hired nurse. In no other way can such ample provisions be made for the religious and moral culture of children as in the family. The ingenuity of man has exhausted itself in devising schemes but they are only so many failures. Heathenism leaves us an appalling record. In the province of Bengal alone there are said to be destroyed by abortive means 10,000 per month. (Horne's Introduction, Vol. 1, p. 21). From time immemorial such atrocities have been perpetrated. Balaam taught the Israelites to commit adultery and thereby affected their ruin. Just what his art was is not stated, but it was sufficiently adorned

with the charms of innocency as to seduce ancient Israel. Paul speaks of some who "creep into houses and lead captive silly women laden with sins, led away with divers lusts." (2 Tim. 3:6.) Nor are these nefarious practices yet extinct. Spiritualism with its free-loveism is full of them, and frequently books under such misnomers as "Science of Life," "Laws of Hygiene," etc., etc., creep into homes and accomplish their fiendish work. Occasionally, too, some brainless charlatan vamps up some old French abortive methods, varnishes them over, advertises what wonders he can do, and how he can with his manikins, and his superior wisdom, and many years experience teach his auditors more in a few lectures than it is possible for their family physician with his limited experience and inadequate means of information to know. But on trial he proves to be a Balaam and some are silly enough to be captured,

To destroy life deliberately and wantonly is murder. Nor is that all, but he who so purposeth in his heart is guilty already. Hence when such effort is made, though no life is destroyed, yet the guilt is none the less; because the desire was in the heart. Nor does it matter if the effort be made in the earliest incipiency to prevent or destroy life, the crime is the same. The fruit of the human body is too sacred to be thus trifled with, and such prostitution of marriage would degenerate it into a system of lust. For such self-polution God showed His anger by smiting Onan dead. As well might we read the history of Ananias and Sapphira and deny

that God is opposed to lying as to read the record of Onan, (Gen. 38:9–10) and deny that he is opposed to such debauchery. The sin of self-pollution is now called Onanism, deriving its name from Onan on account of the sin he perpetrated.

Throughout the New Testament this class of sins constitutes the blackest crimes, receives the severest condemnation and is comprehended under such titles as "adultery," "fornication," "lust," "lasciviousness," "uncleanness," "abusers of themselves with mankind." (Catamites and Sodomites, Macknight's Translation.) Gal. 5:19; Eph. 6:18 19; 1 Cor. 6:9–10; Rev. 21:8.

V. *Divorce.*

The Jews were divided on this subject. The school of Hillel granted divorces for very trifling reasons but the school of Shammai only for moral delinquencies. The law of Moses was far in advance of anything in his time and was decidedly in favor of woman.

From our Savior we have the following: "But I say unto you, that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

"Whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery; and whosoever marryeth her that is put away doth commit adultery."

"Whosoever shall put away his wife and marry another, committeth adultery against her; and if a

woman shall put away her husband and be married to another she committeth adultery. (Matt. 5:32; 19:9; Mark 10:11–12. Luke 16:18.)

From this we learn:

1. That Christ permits divorce for only one cause —adultery.

2. Whoever divorces his wife save for this reason "causeth her to commit adultery." The word "causeth" here cannot mean *to effect*, else every woman thus divorced would be an adulteress, which we know is not true. The word ποιέω also signifies *to prepare* and hence may read, "prepares her to commit adultery,"—that is, prepare the way for a remarriage which would be adultery.

3. Whoever marries the divorced woman is guilty of adultery. If she is not an adulteress, this prohibition may cease either by the death of her husband, or by his remarrying, as he would then become and adulterer, which would liberate her. But if she be justly divorced, is she them permitted to remarry? Evidently not, else there would be a premium on sin. Who cannot see that if the one is prohibited from remarrying because she is innocent, but the other is permitted because she is guilty, that there is a reward for sin? Hence there is this difference: while there are two ways by which the innocent may be freed, there remains but one for the guilty, and that is the death of her divorced husband. His remarriage will not do it. There is no marrying for six months nor any definite period other than so long as both do live. Her conduct

released him but not herself. A life pledge to refrain from all intoxicants, though violated the next day, changes not the omnipotent obligation to observe it. Is it not true of this most solemn of all vows? While indulgence in sin may harden the heart, it cannot license to sin.

This may be thought to clash with 1 Cor. 7:15, "If the unbelieving depart, let him depart. A brother or a sister is not in bondage in such cases." But the tenth verse says, "If she depart let her remain unmarried, or be reconciled to her husband." The question here is, is a Christian permitted to live with an unbeliever? Paul says, "Yes." But if the unbeliever refuses to remain because his companion is a believer, let him depart. Allegiance to Christ first, and to the husband afterwards. But when reconciliation with him can only be effected by disloyalty to Christ, Paul declares, "Let her remain unmaried." Surely, if the Apostle does not grant a remarriage when the only cause of desertion is fidelity to Christ, we need look no further, but conclude at once that he agreed with Christ that adultery is the only cause for divorce.

4. Though it is not universally, yet it is generally, and we think correctly, admitted that the party who scripturally divorces his companion is permitted to marry.

5. Our Savior makes no distinction between the husband and the wife, the relation is reciprocal.

6. Christ highly exalts marriage by teaching that it illustrates His relation to the church. He is the

Bridegroom, the church the bride, and the priceless delicacies of the gospel is offered to the sinner under the title of a marriage feast.

7. The Apostle Paul finally places the wife beside the husband, affirms that they are *one*, and that she is now to him a second self. He says: "So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it. Husbands, love your wives, even as Christ loved the church." (Eph. 5:26–29).

8. Thus we see that the organic law of marriage is love, illustrated by the love that Christ manifested in dying for the church.

9. While woman is thus restored, still her desires are yet subject to her husband, and he is regarded as the head of the wife. Hence, the Apostle says, "wives, submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife, as Christ is the head of the church." (Eph. 5:22, 23). We believe this elevates woman to the highest possible degree of earthly happiness, and that it is just as natural for her to submit to a husband whom she thus loves, and to depend upon him for protection as it is for the husband to cherish and to protect the wife that he so ardently loves. Each one is a hemisphere and it requires the two to complete a sphere.

In the foregoing we have endeavored to adhere strictly to the Scriptures, to avoid being biassed either by prejudice or sympathy, and now ask the

favor of every reader to duly weigh our arguments, and reject them only wherein they differ from the divine standard.

Want of space only permits us to merely touch upon the prevalent evils of divorce. Every thoughtful person must admit that on the part of the world there is an alarming recklessness, and on the part of religionists a carelessness, criminal and appalling in the extreme. Think of the numbers who are unscripturally divorced, are remarried and are now in full fellowship and high standing in the various churches. From the statistics furnished by "The Ohio Divorce Reform League" we gather the following: New England in 1878 granted 2,113 divorces, and St. Louis 200 annually. Chicago, Louisville and twenty-four counties in Michigan, grant one divorce to thirteen marriages; Rhode Island, Maine and New Hampshire, in 1878, one to ten; twenty-nine counties in California one to seven; Ohio gives forty-three counties one to ten, nine counties one to seven, three counties (omitting decimals) one to five, Ashtabula county one to four, and, in the last county, one petition for divorce to about every two marriages.

And what is most alarming this evil is rapidly increasing. From the same statistics we learn that Connecticut in 1849 granted one divorce to every thirty-five marriages, by 1878, it was one to ten for a period of fifteen years, and Philadelphia rose from 101 in 1862 to 477 in 1882. Ohio in 1865 granted 873 divorces, and 1,965 in 1883, an increase of over

225 per cent. in nineteen years. The population increased thirty-six per cent. and the marriages thirty per cent. during the same period. That is a gain of over six divorces to one in population, and over seven divorces to every marriage. The ratio of divorces to marriages has doubled within the last thirty years while the present increase is even greater. In two leading counties in Minnesota, divorces are increasing fifty per cent. faster than marriages. And we are further informed, that not one in four of these are scripturally divorced.

Here is an enemy to religion greater than all the Ingersolls on this continent; it is a cancer in the heart of society sending forth its poisonous virus through every fiber of the remotest members of the body. There is much truth in the statement that Mormonism and Orthodoxy agree that a man may have as many wives as he wants, but differs in how he may have them; the former permitting him to have them all at once, and the latter requiring him to take only one at a time. Too much is plainly stated in the Scriptures for the careful reader to be uninformed. We are in eminent danger. Let every brother and sister in Christ rush to the rescue. We are assailed by a most terrible and deadly foe, the destroyer of virtue, chastity and home. He has already decoyed many.

Let every minister speak out lest he be numbered with those prophets who are denounced as dumb dogs that cannot bark. Since Christ said of certain ones, on account of their position to His teaching,

that they were guilty of all the righteous blood shed from Abel to Zacharias, and since Paul said of others on account of their relation to his ascended Lord, that they crucified Him afresh, shall we not in like manner be guilty if we muffle our mouths when such a hydra-headed monster stalks through our streets? Remember that we are set as watchmen; if we give not warning the blood of the slain shall be required at our hand. (Ez. 33.) It is awful for a picket to go to sleep on duty, and his comrades thereby lose their lives; but it is only the life of the body. We watch for their souls. What if we sleep? Souls shall perish!! O God help us. Give us "not the spirit of fear, but of power, and of love, and of a sound mind," that we may not shun to declare the whole counsel of God, and be "pure from the blood of all men." *Amen.*



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at of the regiment. After the regiment took
appointed chaplain of the youngest chaplain
States army. He was sent to Mem-
ed to the 15th Army Corps and took part in the
attanooga, Missionary Ridge, Knoxville and Atlan-

as chaplain of
Marshall's Brigade of the Lafaye
mained until the close of the war.



D. R. LUCAS.

THE subject of this sketch was born January 14, 1840, in Boone County, Ills. Second son in a family of ten children, seven of whom are yet living. Was reared and educated at Belvidere in said county, graduating from the Kishwaukie Academy in October, 1858, and united with the Baptist church at Belvidere in February of the same year.

Removed with his father to Laporte County, Ind., where he united with his Baptist brethren by letter, and was soon licensed to preach. He continued preaching and teaching in that church till 1860, when owing to a change of views on religious subjects, he united with the Disciples.

In January of 1861, he began traveling with H. Z. Leonard, State Evangelist of Indiana; and in June located with the church at Oxford, remaining one year. November 24, 1861, was married to Miss Mary E. Longley, daughter of Eld. John Longley, one of the pioneer preachers of Indiana.

In June 1862 he enlisted in the army, raising part of a company, commissioned as Lieutenant and appointed to assist in organizing the 99th Indiana Volunteers, taking the position as Acting Adjutant of the regiment. When the regiment took the field he was appointed chaplain—the youngest chaplain in the United States army. His regiment was sent to Memphis and assigned to the 15th Army Corps, and took part in the Vicksburg, Chattanooga, Mission Ridge, Knoxville and Atlanta campaigns.

In 1864 he resigned as chaplain on account of ill health, and entered the Provost Marshal's office of the Lafayette District, Ind., where he remained until the close of the war. In 1865 he

wrote and published a history of the 99th Indiana Volunteers, and founded the *Benton Tribune*, editing it and preaching for the church at Oxford until October, 1870, when he cut loose from all other work, and removing to Jacksonville, Ills., devoted six years to the work of evangelizing; living respectively at Jacksonville, Concord and Clayton.

In May, 1876, he removed to Iowa and became pastor of the church at Des Moines, and continuing five years. From May, 1881, to April, 1883, he projected and labored for Drake University.

In April, 1883, he removed to Omaha, Neb., and took charge of the church there, continuing a year, when he returned to Des Moines, and is now engaged in founding *The Christian Oracle*, designed to be an organ for the Church of Christ in the Northwest.

As a forcible speaker on the platform, Bro. Lucas has few superiors, and on this account, his evangelistic labors have been eminently successful. Among the most successful meetings he has held we name the following:

Petersburg, Ills.	160	additions	
Perry,	"	142	"
Griggsville,	"	141	"
Camp Point,	"	112	"
Clayton,	"	102	"
Bloomington,	"	82	"
Mt. Sterling,	"	70	"
Danville,	"	60	"
Des Moines, Iowa		52	"
Virginia, Ills		54	"
Fairfield, Neb		50	"

These ten meetings average about 100 each, and he reports over 2000 additions in ten years.

He has held public discussions with D. B. Ray, Baptist, at Clayton, Ills.; with R. D. Miller, Cumberland Presbyterian, at Petersburg, Ills.; with Rev. T. McK. Stuart, Methodist Episcopal, at Humeston, Iowa; with W. F. Jamison, Spiritualist, at Osceola, Iowa; and with B. F. Underwood, Atheist, at Red Oak, Iowa, and Norborne, Mo.

Besides he has written "Paul Darst," a religious story, and prepared and published a Sunday-school and church song book entitled "Apostolic Hymns and Songs."

In personal appearance Bro. Lucas stands about five feet nine inches, weighs 185 pounds, dark hair, being but little gray; brown eyes, a strong heavy voice and a ready speaker. Being in the enjoyment of good health, is good natured and genial. Co-operates freely and fully with his fellow preachers; will not hinder work on any trifling matter, is of nature enthusiastic in whatever he undertakes, and is a strong Prohibitionist, terribly so in the estimation of saloon keepers.

THE GREAT CONFLICT BETWEEN ROMANISM, PROTESTANTISM AND INFIDELITY.

BY D. R. LUCAS.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needless for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 1:3.

THIS world is full of conflicts. The problem of the ages has been the solution of the question, why it is so. Perhaps a perfect comprehensive reconciliation of the existence of an infinitely wise and good Creator with the existence of a world of evil is impossible in the present. In fact, without the ultimate outcome of an eternal existence for man, they cannot be reconciled. If we conceive that God has a purpose to accomplish, and, that is, the bringing of perfection out of imperfection, we may see why this creation was made subject to frailty, not willingly, but by reason of Him who hath subjected the same in hope. I confess that when I think of the Creator, out of His own perfection, by His fiat speaking a spotless angel into being, I am ready to honor Him, but when I think of His creating out of the dust of the earth, out of the un-

conscious babe—the most helpless of all things, by a process of growth, wherein all that is possible to evil is overcome—a perfect man, sinless and pure, to praise Him forever, I am ready to fall at His feet and glorify, love and worship Him, and say, "How wonderful are Thy works, O Lord, in wisdom hast Thou made them all."

NATURAL FORCES.

Nature has her conflicts and compensations. They are not moral but physical. The electrical winds of the cyclones are devastating in their force, but they burn up and carry away enough miasma and poison to destroy ten lives, where one perishes in the cyclone. Human wisdom can provide for safety from cyclones, but the miasma would be without control. Thus the very conflict that we dread becomes a means of life. So with the waves of ocean. Once in a while a Central America goes down into the rolling sea, but a calm on the ocean would send a thousand people to death where the storm sends one. If the ocean were to become and remain a calm, Byron's "Dream of Darkness" and the desolation consequent thereupon, would become a reality. Agitation is the law of life on land and sea, peace comes from purity, purity from conflict.

MENTAL FORCES.

As in matter, so in mind. Agitation, discussion, investigation, debate are essential to progress. I hear once in a while some man who calls himself a

Protestant, say the time for debating has gone by. If it has, prepare a tombstone for the grave of progress, and stop the work of honoring Luther and the great debaters of the past, blot out the record of Paul's disputing in the school of Tyrannus and usher in the days of indifference and ignorance. But you say in debates men are so in earnest that they get mad. There are some things worse than that. I always respect the man who believes something so sincerely and zealously that he becomes a little excited, or even angry about it. He will do something, even if it is not right, and agitation moves the car of progress forward. I do not believe a debate was ever held where there was anything like equal talents and knowledge on both sides, that has not done more good than harm. I have seen and heard of some excited people at debates and some angry debaters, but that is better than absolute peace. There is absolute peace in a graveyard, but the dead are there, so there are quiet places and churches, not a riffle on the waters, but it is the peace of death. When a lad my mother told me to build a "hot fire and heat the teakettle." I told her it might boil over. She replied with a mild reproof, "Never mind if it does, my boy, it is better for it to boil over, than not to boil at all, for tepid water is of no use, it will not make tea, and it is not fit to drink." The lesson I have ever cherished and especially since I have become familiar with the awful declaration of Jesus to one of the Apocalyptic churches, a declaration of the most terrible import

of any to be found in the Bible: "I would thou wert either cold or hot, because thou art neither, I will spew thee out of my mouth."

FORCE OF IDEAS.

An idea, a great idea, an idea with a moral side, is a source of power, as unmeasurable as that of a cyclone or a storm. Ideas that have a bearing upon the physical, mental and moral progress or retrogression of the race, often come into conflict, and philosophy as well as human experience, teaches us that such conflicts are "irrepressible." The historian who would write the history of the late war and begin at Fort Sumpter, might detail the facts of the conflict, but no answer could be given to what it was all about. There were two great conflicting ideas of human right in government, and these appealed first to the power of debate. Wm. Loyd Garrison said the constitution that upheld slavery was a "league with hell," while Robert Toombs said that he would call the roll of his slaves on Bunker Hill. Lincoln, Davis, Phillips, Yancey, Douglas, Seward, Sumner, Rhett, and their compeers fought the battle first on the forum, in the halls of Congress, in the press, until the passions of men became so aroused that a million brave men died to settle the issue. So it is in religion to-day. The three great ideas contending for the supremacy, and there is an "irrepressible conflict" between them. One or the other must prevail and become the ground work of our civil government and laws, and the basis of our civilization. These

THREE GREAT PRINCIPLES,

or ideas may be formulated as follows, with the organized forces that are behind them:

1. God has appointed one man to do the religious thinking for the race, and he is infallible in his decisions on all questions touching the faith or morals of the people. This is the fundamental idea of Roman Catholicism. Romanists may differ in all else, but he who questions the infallibility of the church, cannot be a Roman Catholic.

2. Every man is a free thinker, a creature of circumstances, in no way possessing any power over his thoughts or belief, and in no sense responsible for his thoughts or belief, it being wholly a question of environment. This is the fundamental idea of every form of infidelity. You can go all the way from the avowed Atheism of an Ingersoll, to the spiritistic philosophy of Andrew Jackson, Davis, and the central principle of all the infidel philosophies is that man is wholly a creature of circumstances, having no more volition over his own thoughts, his belief, his love or his hates than he has over the size of his head or the length of his nose. They may differ in many things, in fact do differ greatly, but they all agree that "*belief in no case depends upon the will.*"

3. There is in the world truth and error, that man must examine and decide on the basis of responsibility; if he believes the truth and obeys it he will be blest, if he follows error he must suffer the consequences. This is the central thought of Protestant-

ism. They may differ in many things but all agree that "each must give an account of himself to God."

THE CONFLICT.

In order that we may gain a conception of the result of the conflict, we must examine the strength and weakness of the forces engaged. A wise commander, before he goes into battle, must know the strength and weakness of his own force and position as well as that of the enemy. So with us in this conflict.

ROMANISM.

I. *Its strength lies in, 1st. Its unity. 2d. Its certainty.* The hierarchy of Rome in its unity is the best organized force in the world. When the Pope issues his edict, there is not a Romanist on the earth but bows down to the mandate and says it is the voice of God. It is a strength of unity that is useless to attack. Combine with this the element of certainty and we have a wonderful power. The Catholic does not believe that it is the priest that forgives sins, but that God forgives sins through the priest as an instrumentality, and the certainty of the forgiveness is to him a rock of rest and peace. He rests on that faith that he is only responsible for his own acts, the church assuming the responsibility for the teaching. In conversation with a Romanist once he said, "I do what the priest directs." I asked, "Suppose he tells you wrong, what then?" He responded, "Then he goes to hell and I go free; I am not responsible for his errors." His faith may be

erroneous, but to him it has the element of certainty, that is the only basis of peace to a human soul.

Mgr. Capel, a distinguished Romanist, is now in this country and he says the Pope's mandate would be obeyed as "sharp as the click of a trigger." It is true and is a source of unmeasured strength.

II. *Its weakness lies in its opposition to free investigation*, and all that is implied in that term. Perhaps I cannot do better than to quote the words of Mgr. Capel, in an interview with the reporter of the Chicago *Tribune*. It will show the exact phases of strength and weakness.

"By the way," the *Tribune* said, 'The right of revolution is denied by the Catholic Church, according to Mgr. Capel.' Now this is an error. The Catholic Church alleges the right of revolution. The authority of a ruler is from God, but when he violates his trust and oppresses the people they have their ultimate redress in revolution. Your own Revolutionary War was clearly right. All power is from God—the power of the king and the power of the people—and which ever is right is to be maintained."

"And how are we to know which is right?" I asked.

"Go to the church and inquire."

THE SCHOOL QUESTION.

'But the one question that is troubling me the most seriously," he resumed, "is the school question. I have not yet spoken upon this definitely, but I

shall go to Washington when Congress is in session and make a formal declaration so as to reach not only the people, but the Government. I am now prepared to make a declaration which shall carry some authority with it; for I am prosecuting a careful study of your whole school system. I have visited the public schools of many cities; have met with a courteous reception everywhere, and have examined the workings of all your machinery.

"The result is, that there is going to be a fight. There are a good many Catholics in this country—8,000,000, somebody says. Your public school system is inadequate for them, and they are going to leave it. Suppose that the church sends out an authortative command to the Catholics to start schools in every parish, and support them and send all Catholic children to them. It can be done by the utterance of a word, sharp as the click of a trigger. That command will be obeyed. New schools will spring up everywhere. What will be the result of that? A fight! Do you suppose some millions of people are going to pay taxes twice over—once for their own schools, and again for Protestant schools, from which they get no benefit? If it isn't a downright fight, it will be at least the warlike condition —a million or two of voting, tax-paying citizens hostile to the Government."

INFIDELITY.

I. *The strength of infidelity lies in human pride and an unwillingness to recognize the force of an*

obligation. It is usual to say it is the depravity of human nature, but this is true only with those "whose deeds are evil," it is rather an abuse of human nature. From pride of self or love of power, the child is disposed to disregard the restraints of the parent, and it is to the same element of the man to throw off the obligations of the "ought to do" that God lays upon him. It is more potent with those who have a smattering of knowledge, rather than those who have drank deep the fountain of wisdom and experience. A young man often thinks himself wiser than his father, when he has none of his experience, and is then just in a condition to hear the voice of the infidel, who has thrown off his respect for God and religion, and has relegated them to the realm of superstition as a fit employment for fools, not for wise men. The young man thinks himself wise, this flatters his pride, and he becomes an Agnostic philosopher. I am assured this is the strength of the infidel plea.

II. *Its weakness consists in the fact that man is a religious being, and it makes no provision for man's religious nature.*

Faith is an element of human nature. It is as natural to believe as it is to breathe. A child believes whatever it is told. Munchausen and Robinson Crusoe are alike true to the child that has never been deceived. Doubt is born of deception. If a man had never been deceived he would never have doubted. Here lies the mistake in our education. We teach our children lies and then wonder why

they are skeptical. A little girl was talking to her mother saying it was about time for "Santa Claus" to come again, when her mother remarked: "My daughter, you are getting old enough to know better now; there is no such person as Santa Claus, he is only an imaginary being." She looked at her mother sharply for a moment, her eyes expressive of wonder, and said: "Mother, have you been lying to me about Jesus too, is he only an imaginary being?" The mother did not know just how to meet the thrust, but felt it long years after when her daughter became a confirmed skeptic, always saying: "I can't feel as if Jesus were anything but an imaginary being." Such a wrong as a lie to the trusting heart of a child is often a disastrous experiment. When I think of the numberless ghost and hobgoblin stories, the visionary religious experiences to which I listened when a boy, believing them all then, but afterwards learning they were false, I wonder at times why I am not a skeptic myself. Through the crushed fancies, bruised credulities, wrecked visions and wasted anticipations, I have come however to rest on the Rock of Ages.

Let me take another case. Two little girls were disputing about something one of them had said when the following colloquy occurred.

Jane.—"It is not so."

Mary.—"I say it is so, for my mamma said so."

Jane.—"I don't care if she did, it ain't so."

Mary.—"Well it is, for if my mamma said so, I know it is so, even if it ain't so."

There is the faith, the thing might not be so, yet mamma would not lie. That mother will have no skeptics in her family. If she were to rear a dozen children they would all believe in "Mother," and mother's God.

As faith and hope, love and veneration are a part of man's nature, infidelity makes no provision for them and this is its weakness. Man is a creature of sentiment. Faith is often mightier than reason, hope reaches farther than memory and love is greater than the most deliberate judgment. All combined will find a heaven where scientific accuracy only finds a tomb; will find a haven of rest, while reason only sees the storm; will find a God while reason is wondering over a law.

Death-beds and new-made graves are places where infidelity turns pale and forgets its philosophy. The wailing cry of bereaved hearts palsy its tongue and leave it dumb and speechless. By a coffin of a loved one it has no word, save it be the borrowed or stolen language of religion. Paul says, "now abideth faith, hope and love," and they alone abide in such an hour. Ingersoll may smirk and sneer at religion but its language he must use beside a coffin. He may mingle it with his barren and desolate philosophy but it must be there for it is the language of the heart of man. By the coffin of his brother in that memorable sermon he has them all. Hear him:

"In the night of death *hope* sees a star and listening *love* can hear the rustle of a wing. He who

sleeps here when dying, mistaking the approach of death for the return of health, whispered with the latest breath, 'I am better now.' Let us *believe* in spite of doubts and dogmas, in spite of fears and tears that these dear words are true of all the countless dead."

There you have them, hope, love and faith, in the hazy mist of agnostic philosophy, it is true, but they are still there. "Hope sees a star," yes, the Christian sees the "bright and morning star," the "star of Jacob," the "star of Bethlehem." "Listening love hears the rustle of a wing," yes, the Christian hears the angels winging their way to Judea to roll away the stone from the tomb of Jesus, or if he is dying sings:

> Bright angels are from glory come,
> They're round my bed, they're in my room;
> They wait to waft my spirit home,
> All is well, all is well."

"Let us believe," yes, let us believe in Him who said, "I am the resurrection and the life," that

> "There is a land our eyes have seen,
> In visions of enraptured thought,
> So bright that all that comes between,
> Is with its radiant glory fraught.
> A land upon whose blissful shore
> There rests no shadow, falls no stain;
> Where those that meet shall part no more,
> And those long parted meet again."

The weakness of infidelity is in the fact that man is a religious being, and it makes no provision for man's religious nature.

PROTESTANTISM.

The strength of Protestantism lies in the Bible and the character of Jesus therein revealed.

The Bible is The Book of books, the book of the ages, the book of mankind. Blot it out of existence and you have robbed the world of its most ancient history, its most instructive biography, its most suggestive parables, its sweetest, most sublime songs, its wisest proverbs and its most profound philosophy. Take all the rest of the writings of the earth and no substitute could be made that would not provoke the contempt of mankind for its failure. More than a hundred years ago, Voltaire, who in the presence of all other infidels is a giant among pigmies, wrote his works which he boldly claimed would destroy the Bible in twenty-five years. A century has gone by and the works of Voltaire are only found in libraries where the curiosity hunter, or some skeptic, who wishes to be considered smart goes to find rare books, while the same building in which Voltaire wrote, is a "Bible Depository" from which millions of copies of the Bible in many languages are sent forth every year. A revision of the New Testament made but a short time ago by some humble men who took up the work, circulated more than two million copies in a single day in the United States, many of the daily papers publishing it entire in single issue of that day. Theoretically Protestants accept the Bible as the creed of the church, and in elevating the Word of God is their strength.

So with the Divine character, the Messiah of God. The sinless man, the man of Calvary, draws by His power all men unto Him. No man can say aught against Him and His holy life, save it be from the wickedness of his own heart and life. Jesus is the Light of the world and His shining rays are a power that conquers the selfishness of the ages.

The weakness of Protestantism lies; 1. *In its Divisions.* 2. *In its uncertainties.*

That division is weakness, and union is strength, is so palpable a truth, it seems useless to give examples or arguments. No more forcible illustration of the power of sectarian partyism to blind the minds of men can be found than to see men who realize that union is strength, arguing that division is right in religion, thus stultifying the accepted axiom of all ages, and times, and peoples. The division of Christians makes division in families, in communities, in society, in a hundred ways makes it often difficult to carry on the work of Christ effectively. The observation of every man of experience shows this to be true, and when we consider the unity that the Bible commands it as a source of weakness for which there is no proper estimate.

Perhaps, however, the greatest weakness of Protestantism is the uncertainty of the forgiveness of sins. I have often felt the force of this in the conflicts of theories upon conversion. Protestants are largely in the mist of the mystic theories of the past, in fact they believe more in damnation than they do in salvation—where the Savior says, "he that believeth not

shall be damned," they accept it, but when he says, "he that believeth and is baptized shall be saved," they do not accept that, and the same if we tell sinners to "repent and be baptized in the name of the Lord Jesus Christ for the remission of sins," in fact they doubt the positive promises of Jesus and the Holy Spirit as to forgiveness, while they accept those that teach condemnation of sin. To illustrate: In one of the great meetings of Edwin Payson Hammond, the revivalist, where a large crowd of people were gathered, a hundred young men were sitting together, when one of them arose and said: "Mr. Hammond you have been preaching 'come to Jesus,' praying 'come to Jesus,' and singing 'come to Jesus,' for a week here and you have never told us how to come to Jesus, will you do so?"

To which Mr. Hammond responded: "That is right and proper, my friend, to ask your question, and I will answer it. First, I will tell what is not coming to Jesus," and then went on to enumerate a number of things such as "it is not trusting in your own righteousness," "it is not by making yourselves better," etc., and closed with these words, "it is not my province to tell you how to come to Jesus, that is the work of the Holy Spirit, He is the guide and teacher in such matters, and in His own time and way will make the way known to you, for you cannot understand his ways, for 'the wind bloweth where it listeth, and thou heareth the sound thereof, but can'st not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit,'"

let us sing "come to Jesus." The young man responded: "Well that is as clear as mud," and none of the young men became Christians. How could they? If Mr. Hammond could not tell them just as plainly how to "come to Jesus" as the Apostles did it was because he was in the mist and had no business to teach others. The difficulty is this, Mr. Hammond did not understand or else does not believe the Bible, for if there is any truth plainly taught it is how to come to Jesus. I confess I have no words to adequately express my abhorrence of that system of mysticism that makes the forgiveness of sins or the means of obtaining it a mystery, with the "Acts of the Apostles" containing so many examples and so much teaching on the subject. In every case there we find that the sinners "heard the word of the gospel," "believed in Jesus, repented of their sins and were baptized in the name of the Lord Jesus," and accepted the promised forgiveness resting on the Divine promise. The Protestant, who teaches to-day that anything more is necessary to make a sinner a Christian than these things or any less, does not understand the Scriptures or else does not believe them. This may sound strongly, but the honor of the Divine Word must be vindicated. The men who want something beside the testimony of the Holy Spirit in its teaching in the Divine Word are making more infidels than a thousand Ingersolls, for while pretending great friendship for the Bible they do not believe it. Who ever heard Mr. Hammond, Mr. Moody, or any

of the great representatives of Protestantism, tell sinners who cried out "men and brethren what must we do to be saved?" in the language of the Holy Spirit to "repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit," or who ever heard of their telling a man, to "believe on the Lord Jesus Christ and thou shalt be saved," and after speaking the word of the Lord to him take him "the same hour of the night and baptize him," or who ever heard of their coming to a praying penitent like Saul of Tarsus, and saying: "And now why tarriest thou, arise and be baptized, and wash away thy sins calling on the name of the Lord." No one ever heard them? Why? Because it is too certain and sure, and Protestantism is uncertain. They have more faith in their own experience than they have in God's Word. Jesus gave His Apostles a great commission to evangelize the nations, the Holy Spirit inspired them for the work and until Protestants preach the same things and give the same commands, the great element of uncertainty must continue to be a weakness of the system.

THE RESULTS OF THE CONFLICT.

From what has gone before it is easy to see which shall triumph, when we see how their weakness may be remedied. Can Romanism remedy its weakness? Its weakness lies in its fundamental principle and it cannot remedy it. The only remedy is to admit the right of private judgment and personal investiga-

tion, and if this is adopted the foundation is overthrown and the system totters to its fall. Romanism cannot remedy its weakness.

How is it with infidelity? As its weakness lies in the fact that it makes no provision for man's religious nature, the only remedy is to make such provision, and that makes a religion a necessity, and that destroys its negative foundation. And if we must have a religion that of Jesus is acknowledged by all to be the best possible, with its pure morality, its sinless object of faith, its hope of immortality, its love to God and man, it is a religion adapted to the race. Even the rationalistic philosopher Renan says: "Whatever may be the surprises of the future, Jesus will never be surpassed." He calls Him the "noble founder," "the corner stone of humanity," etc. So with Ingersoll, who says: "For the man Christ I have infinite respect. To that great and serene man, I gladly pay—I *gladly* pay the tribute of my admiration and my tears." And so I might go down the list. I have not now to do with the inconsistency of these men, but only to show that from the infidel point of view there is a grandeur and beauty in the Christ that commands the respect of all men, and if we must have a religion His is the best.

I met once a philosopher, who, recognizing the fact that man needs a religion to satisfy his nature, was full of a plan to make a new religion, suggesting that the world needs a "new religion." I stopped him in the midst of his address to ask the question:

"Have you done all there is in the old religion? Do you "love the Lord your God with all your heart, and soul, and mind, and strength, and your neighbor as yourself?" Do you "do to all men as you would have them do to you?" Do you "worship the Lord your God only and serve Him?" Have you "added to your faith courage, knowledge, temperance, patience, godliness, brotherly kindness and love?" Have you done all these things?" He answered, "no I have not." "There," I said, "You have said enough, when you have accepted and done all that the religion of Jesus requires, you can talk about a new religion, but until you have, I think you had better give up the project." And so I feel to-day, for of all the egotistic nonsense of this age, it is to hear men talk of a "new" religion, who have never yet practiced all there is in the old. Whenever I find a man whose life and example are purer and better than that of Jesus, I will listen to his theory of a new religion; but until I do, I have no time to waste on such insufferable egotism, preposterous presumption and practical absurdity. Infidelity cannot remedy its weakness without destroying itself.

Can Protestanism remedy its weakness? It can by practically carrying out its own theory that "the Bible, and the Bible alone is the religion of Protestants." If this were done, the unity of the Apostolic church, with its certainty of forgiveness of sins, would be restored, and its weakness remedied. This can only be done by the abolition of human creeds, confessions of faith, with all their speculative dog-

mas, and effecting a union on the great Divine Confession of the Apostolic Age, with faith in Jesus and submission to his word as the only test of communion and fellowship. It is not in harmony with my purpose to discuss now the way in which this can be done, only to say that I know it is right, scriptural and practical, and that it can be done, and that all the tendencies of our time are moving in that direction. Thousands of Protestants are ready to say to the sinner just what the Apostles said, and to preach and practice just what the Apostles preached and practiced. The union of two Presbyterian bodies in Pittsburg in 1870, the Union Services, Union Sunday-schools, Young Men's Christian Associations, and a wide-spread recognition that Denominationalism is in the way of many practical reforms are all indications that the people of God are moving from the Babylon of confusion back to the old paths of Jerusalem, to the unity of the faith.

CONCLUSION.

The conflict of these forces is one that will not end until one or the other is successful. Either the principle of Romanism, whose essential principle has the element of tyranny in it, or infidelity, whose essential principle has the element of anarchy in it, or Protestantism, whose essential principle is that of liberty with the safeguards of law and love, must assume and hold the supremacy in America. Between the Scylla of tyranny and the Charybdis of anarchy, flows the smooth stream of liberty, law,

and love. Let us pray that our grand ship of state may avoid the rocks and sail down the old stream. In order to do this those who love God, and His Book, as the Divine Chart, must unite together in one body under the banner of Jesus, the Christ, not to persecute, but to preach, not to reproach, but to pray, not to speculate, but to practice, not to fear, but to live and love one another. Infidelity is really helpless while it is boastful. It has nothing to substitute for religion, nothing that will dignify human existence, nothing that will lighten the burden of the toiler, nothing that will curb the baser passions, nothing that will glorify the home, nothing that will comfort the dying, nothing that will make a foundation on which faith, and hope, and love, may build, or place a ladder to reach the skies. I have no fear of infidelity, while I would not despise or underestimate its strength, its weakness is so great that it can only walk by the aid of the staff it has stolen from Divine revelation. With Romanism we have most to fear. Holding so much of truth, organized for aggressive work, strong in its unity and certainty, its cardinal principle is its only weakness. It is not impossible for Romanism to remedy her weakness, but if she does, she ceases to be Romanism. If she would throw off the accumulated traditions of the centuries, and return the keys to Peter to whom the Savior gave them, she might do a grand work for the world. But standing as she does to-day encased in tradition, intolerant of differences of opinion, throwing anathemas at the head of men, opinionated

in the infallibility of her mediæval theology, and determined in her opposition to free investigation her ultimate overthrow or reform from these errors is as certain to come as the years and centuries move forward with the car of progress.

Under the reign of the Christ, out of all the conflict, will come the day, when God the Almighty shall be the Father and friend of man instead of a tyrannical despot, when liberty and love shall rule, not tyranny or anarchy, and out of all the conflict will come at last the vindication of the ways of God to man. Out of the darkness shall come light, out of weakness shall come strength, out of sorrow shall come forth joy, out of imperfection shall come perfection, and the Divine declaration, "All things shall work for good to them that love God, to them who are the called according to His purpose."

All things shall work for good,
To those who love the Lord,
And in a contrite prayerful mood
Obey His holy word.

All things shall work for good,
To those who heed the call,
With God's great purpose understood
Crown Jesus Lord of all.

All things shall work for good,
Yes, all things here below,
E'en sorrow rightly understood
May good not evil show.

All things shall work for good,
A precious promise given,
To feast our souls with richest food
That God extends from heaven.



ALLEN HICKEY.

...LEN HICKEY.

...S HICKEY, fourth son of William and Sarah ... was born in Licking County, Ohio, December ... His parents came from Virginia to Ohio in ... His father was of Irish and his mother of Ger... descent. In his boyhood he worked on the farm, ... the common school during the winter ... When he was nineteen years old he began ... district school. He taught twelve winters. ... Julia A. Bell in April, 1851, and settled on ... county. Was baptized at the Bell church ... by David G. Mitchell. Removed the same ... ped in Delaware County until the spring of ... went to Mineral Valley in Knox County, where ...

... ...ved the greater part of the year as fireman and saw mill of which he was part owner.

... ...a dozen disciples ... a Mineral Ridge began ver and exhorted ... Bro. Hickey soon be... ...preacher. In ... 1860, he made his first preach at the ... of Joseph Harvey near the spring of 1861 ... Abram Williams came to Iowa, and took ... home for a year with Williams ... for little groups Hamilton, ... counties. Bro. Hickey some time and began ... the preaching and appointments ... at school houses ...



ALLEN HICKEY.

ALLEN HICKEY, fourth son of William and Sarah Hickey, was born in Licking County, Ohio, December 15, 1826. His parents came from Virginia to Ohio in 1816. His father was of Irish and his mother of German descent. In his boyhood he worked on the farm, attending the common school during the winter months. When he was nineteen years old he began teaching in a district school. Has taught twelve winters. Was married to Miss Julia A. Bell in April, 1851, and settled on a farm in his native county. Was baptized at the Bell church in October, 1854, by David G. Mitchell. Removed the same fall to Iowa; stopped in Delaware County until the spring of 1856, when he went to Mineral Ridge in Boone County, where he lived five years. While in Boone County he farmed, taught school, and worked the greater part of one year as fireman and engineer in a steam saw mill of which he was part owner.

In 1858, about a dozen disciples living at Mineral Ridge began meetings for prayer and exhortation. Bro. Hickey soon became their chief speaker. In December, 1859, he made his first appointment to preach at the house of Joseph Harvey near Boonsboro. In the spring of 1860, Bro. Abram Williams came from Wisconsin to Iowa, and made his home for a year with Bro. Hickey. Bro. Williams preached for little groups of brethren in Boone, Hamilton, and Story counties. Bro. Hickey went with him sometimes and helped in the preaching, and occasionally made appointments of his own at school houses and

at the homes of brethren. In May, 1861, he removed to Story City and engaged in regular preaching there, and at New Philadelphia (now Ontario), Franklin school house, and Prime school house, all in Story County. Was ordained in June, same year, at Story City, Abram Williams and Dr. Jessup officiating. In May, 1862, he went to Galesburg in Jasper County. Worked at Galesburg, Clear Creek, Newton, and other points in that county, until May, 1865, when he went to New Philadelphia, preaching there, and at Pleasant Grove, and other places in Story County. During 1866-7 he preached once or twice a month at Elkhart (Cory Grove) in Polk County. There were eighty-three added at a meeting there in March, 1867. In the fall of 1867, he removed to Oskaloosa.

His connection with *The Evangelist* began January, 1868. He entered into partnership with Prof. G. T. Carpenter in editing and publishing the paper which was then a thirty-two page monthly pamphlet. At the middle of the year he became sole proprietor and editor in consequence of the withdrawal of Prof. Carpenter. The paper had then five hundred subscribers.

In the spring of 1868, he was employed to preach for the church in Oskaloosa, but in September he resigned in favor of Prof. B. W. Johnson in order to secure him as president of the college. Bro. Hickey spent his time preaching at Eddyville, holding protracted meetings, and keeping up *The Evangelist*, until April, 1869, when he went to Adel, and worked there, and at De Soto. At the latter place he held the first protracted meeting of the Christian Church in June, same year, at which there were more than twenty baptized. Finding Adel an inconvenient place for publishing the paper he returned to Oskaloosa in October, and the first of January, 1870, changed *The Evangelist* to a bi-weekly, newspaper form. He was editor, proof-reader, book-keeper, and with the assistance of his girls did the folding and mailing. He preached every Lord's day at Eddyville.

At the close of the year, 1870, *The Evangelist* had a subscription list of more than seventeen hundred. He then went into partnership with some other parties, and the company bought printing material and published the paper weekly from the beginning of 1871. At the end of the year, although the circu-

lation had reached twenty-seven hundred, Bro. Hickey quit the publishing business, with a thousand dollars less in his little treasury than at the beginning of the year.

During 1871, he preached at Bluff Creek and Fairfield on Lord's days. From January, 1872, he spent his whole time at Fairfield until October, 1874, when he went to Marshall County, and preached at Albion, Liscomb, Bethel, Clemens Grove, Illinois Grove, Bangor, Union and Marietta. He then worked at Albia from November, 1875, until February, 1878, at Adel from February to November, 1878, at Knoxville from November, 1878, to May, 1881, at Madison half time 1881-3, at Montezuma half time from October, 1881, to December, 1883, and is now living at North English, preaching there and at Millersburg and White Pigeon. He has generally during his ministry preached three times on Lord's days, usually riding out in the afternoon to school houses or country meeting houses.

He has met with fair success in nearly all the fields where he has worked. A considerable number of churches have grown up at places where he began the work. Has held many successful, and some unsuccessful, protracted meetings. Since May, 1861, he has baptized more than a thousand persons. He has debated with Methodists, Spiritualists, Seventh Day Adventists, Universalists and Christadelphians. In this field he has won the confidence of his friends and the respect of his opponents.

At the Des Moines meeting in 1869, he was chosen president of the first State Board under our present State organization, and was re-elected the following year at the Marion meeting. He has within the last two years been a co-worker with Bro. McConnell in organizing the Northeast Iowa Christian Convention. He has always been active in the Sunday-school work. Has never been out of employment a month at a time; has never sought exalted positions or easy places.

In person he is five feet ten inches high, weighs a hundred and sixty pounds, well proportioned, of light complexion, and is in the full strength and vigor of manhood. He is a diligent student, and in practical scholarship is the peer of those who had far better advantages. His preaching is plain, practical, and forcible. His sermons are easily understood, abounding

in Scripture illustrations, and thoroughly his own. He speaks easily, fluently, earnestly—often in terrible earnestness. He rebukes sin fearlessly, but is kind and sympathetic; hates all sham and pretense; never uses high-sounding words, and but seldom indulges in wit. He is warm in his friendships, and confiding to a fault. He is very devotional, and is a child-like believer in special providence and the indwelling of the Holy Spirit.

THE MIRROR.

BY ALLEN HICKEY

For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror.—James 1:23, Revised Version.

IN every house, whether it is the home of the rich or the poor, the plain or the fashionable, there is a mirror. Large or small, old or new, cheap or costly, whole or broken, there is a mirror. It is used by everybody, by the old and the young, by the handsome and the homely, by the verdant and the venerable, by the little miss, the maid, and the matron. It is used every day, and on Sunday more than any other day in the week. It is never dimmed by dust or cobwebs. There are imperfect mirrors that magnify or lessen or distort the face; and there are perfect mirrors that reflect a true likeness in size, form, and color.

There is nothing wrong in having a looking-glass, a perfect one, and there is nothing wrong in using it. We look into the glass to behold our "natural face," to see whether it is clean or dirty, and to see what we need to "put off" or "put on." It gives one a

truer picture of himself than a photograph or a tintype. It tells one the truth about himself more accurately than he could obtain it from his most intimate friend.

We are not satisfied with seeing our own "natural face" and that of our fellow men; we would see man's heart, his thoughts, his motives, his real life and character. We want a knowledge of human nature. The knowledge we gain by the most careful observation is partial and unsatisfying. We look into uninspired history and biography, and we discover that they are imperfect mirrors. If the picture we see there has been drawn by a friend, it is too large and too fair. The subject is eulogized for his goodness, his greatness is extolled; his faults are hidden if possible, and if they cannot be concealed there is an apology for them. The altogether perfect man which some of us, in our boyhood, saw in Weems's Life of Washington, was not the real George Washington, for even he had some faults. If the picture is by the hand of an enemy, it is too small and too dark. In Lamartine's Life of Cromwell we do not see the real Oliver Cromwell; we see a fanatic and a hypocrite, with a hundred fold more blemishes in his character than there were warts on his face. If we look into works of fiction we see unreal men and women.

There is One Book that gives us the knowledge of God, and the knowledge of man; of God in His perfect attributes of power, truth, justice, holiness, mercy and love; and of man as he is, even as God

sees him and presents him to us. The Bible is the true mirror of humanity. Here man is pictured no greater, no less, no better, no worse, than he is. Here he is mirrored in his sins—in his blackness and pollution, without concealment and without excuse. Here God unveils man's very heart, and lets us look into its hidden treasures of sin—its "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, envy, blasphemy, pride, foolishness." There are dark pages in the Bible; they must be there to portray man in his worst state. There we see the sins of Noah, and Lot, and David, and Solomon, and of Peter and Saul of Tarsus. It tells the whole truth, it screens none. I saw an infidel, in a debate, hold up a Bible and offer ten dollars to any man who would come up on the rostrum, and read a few passages which he (the infidel) would select. Of course no one came. That was evidence to Bible-haters that the Bible is a bad book, not fit to be read before such decent people as they are. Well, there are in the Bible hideous pictures of sin, upon which we look with shuddering, and from which we shrink with horror. They are there simply because the Bible tells the plain truth about man in his sins. They are evidences of the truth of the Bible. Unlike other books the Bible also tells the good deeds of men—of Joseph, Moses, Paul, Barnabas—without one word of praise. If uninspired men wrote the Bible, we wonder why uninspired men do not write another book like it. The Bible is the only book that gives us the whole

range of humanity from the vilest depths of sin to the heavenly heights of purity and Godlikeness. In it we see man reeking in the corruption of sin; and in it we see man redeemed, sanctified, exalted, meet for the inheritance of the saints in light. The Bible stands alone as the impartial and complete mirror of humanity.

The word of God is the true mirror in which every man may see himself. The individual, personal use of the mirror concerns each one more than it does to look in at others. How shall one learn the truth about himself? Shall he ask his friend? His friend may be too friendly to tell him all the truth he needs to know. Shall he ask his enemy? He might tell him truth that he would not want to hear. The perfect mirror, God's word, will give each one true self-knowledge—the exact, although severe, truth which he can get fully nowhere else. Here every man may see himself as he is, at his best or his worst—his feelings, motives, actions—not as men see him, but as the Searcher of hearts would have him see himself.

It happens sometimes that a man does not at once know himself in a true looking-glass. I heard of a friend who, while in our capital city attending a state fair, happened to look into a full-length mirror, and exclaimed, "Why! are you here too, Oliver?" He thought he saw his brother. It is possible for a man to need a better acquaintance with himself before he can distinguish himself from his brother, when he sees himself in the mirror of divine truth.

He may not recognize that picture of covetousness, pride, hypocrisy, as the faithful reflection of himself.

The mirror does not profit the blind man; and to nothing else is man so wilfully and persistently blind as he is to the truth in regard to himself. He closes his eyes rather than see himself in the light of God's truth. Only when he is willing to see himself a sinner can he enter upon the pathway that is lighted by the truth from heaven.

The mirror is honest and frank; it will tell us the truth about ourselves without equivocation, flattery, or mental reservation. But we must face it squarely, and look into it without dodging. A man may be tempted to stand just a little to one side, and look in at such an angle that he will not see himself, but will see his brother; while his brother may also look in at a like angle, and neither one will see himself. Each one will stand viewing his brother and his brother's faults. Do we look into the Scriptures to see ourselves, or to see other people? To look at one's self may be profitable, even if it is not flattering.

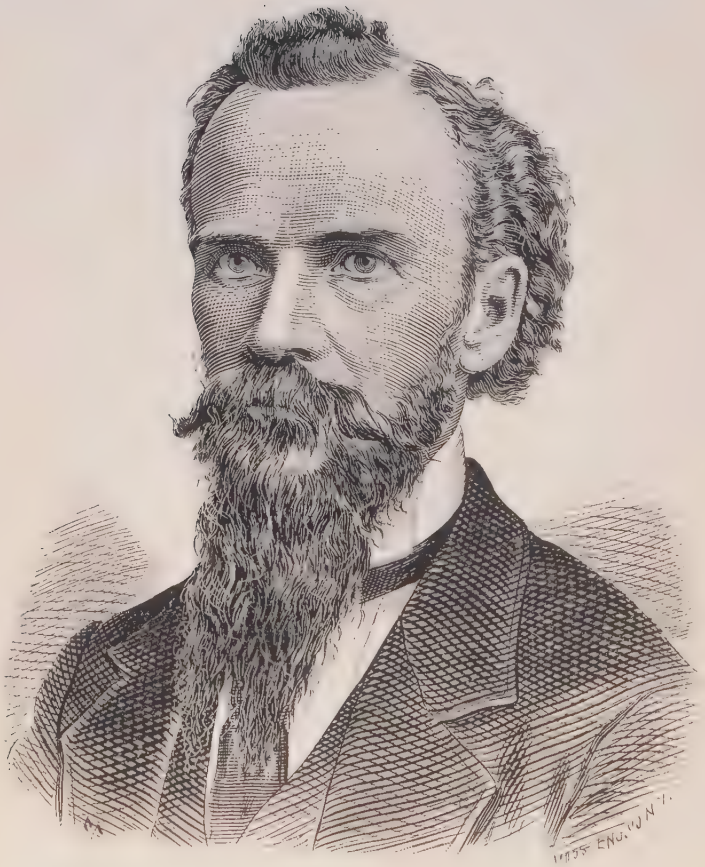
The mirror, especially the Bible mirror, is highly practical. We must "look into" it, not once for all, but we must "continue therein;" we must not only continue to look, but we must "do;" nor must we think to finish our doing at one effort—we must continue to "do." The looking is vain if it is not followed by the doing. If we look at ourselves in this mirror in this first chapter of James, twenty-first

verse, we may see "filthiness," and what to "do" with it. "Put away all filthiness," of thought, and word, and deed. Continuing to look we may see "overflowing of wickedness"—in the margin "malice," which exists in the heart and overflows in malicious words and actions. Better not be in haste to "go away" from the glass; there may be something for us to "put away;" there may be something in "the implanted word" for us to "receive" instead of filthiness and malice. If we do not put away, and receive, as we are taught, the word will not "save our souls" from all filthiness and overflowing of wickedness.

Let us look at ourselves in the mirror at Col. 3: 8–10. "But now put ye also away all these; anger, wrath, malice, railing, shameful speech out of your mouth; lie not one to another, seeing ye have put off the old man with his doings, and have put on the new man which is being renewed unto knowledge after the image of Him that created him." Standing before the mirror at this chapter, and Eph. 4:21–32, and many like passages, and looking upon our own lips, and into our own hearts, do we find them clean? Anything to be "put off?" Is there any lack in our spiritual adorning? Anything to be "put on?" "Put on therefore as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long suffering, forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which

is the bond of perfectness." How shall we deal with God's mirror, and with ourselves in the use of it? Shall we continue to look until we know ourselves, as we can know by no other means? Shall you, shall I, be "a hearer that forgetteth," or "a doer that worketh?"

This divine mirror has a transforming power on the heart and life of every one that diligently uses it. In it there is mirrored to us the "glory of God in the face of Jesus Christ." "But we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory"—from glory into glory—"even as from the Lord the Spirit." (2 Cor. 3:18.) We behold the pure, loving, exalted character of Jesus—"the glory of the Lord." We look, we wonder, we adore, we love. We desire to put away from our hearts and our lives everything that is unlike Him. We strive, we pray, that we may be transformed into His image in love, and righteousness, and holiness of truth. How blessed shall we be in our "doing" when we shall, purify ourselves even as he is pure. O that we may by the prayerful use of the mirror, and by the indwelling of the Holy Spirit, be prepared for the presence of the Lamb of God, and the society of His ransomed and purified and glorified ones—for the holiness and happiness of heaven.



L. C. WILSON.

of this sketch, Louis Charles W[illegible] was
[illegible] County, Indiana, October [illegible]
[illegible] his parents were poor, his father [illegible]
[illegible] for himself and family at farming and
[illegible] working. Louis received such learning as the
[illegible] school afforded, and in early manhood taught
[illegible] during the winter months, and labored during the sum-

[illegible] He age of eighteen he obeyed the gospel under the
[illegible] of S. K. Hoshour, at Bentonville, Indiana, his father
[illegible] at the same time. His mother was a member of
[illegible] Methodist Episcopal church. He was married to Miss
[illegible] Broadway, daughter of Judge Broadway, of Benton-
[illegible] on December 29, 1859.

[illegible] ing spring he moved to Fairview, Indiana, and fol-
[illegible] until the war broke out, when he enlisted in the
[illegible] Cavalry and was First Lieutenant Quarter-
[illegible] and finance officer, serving with the Army of the
[illegible] in the battles of South Mountain, Antietam,
[illegible], Fredericksburg and Gettysburg; and passed
[illegible] Wilderness with Grant. He was also in the famous
[illegible] in the year of Richmond. Was a prisoner in Libby
[illegible] Belle Island, and after more than three years

[illegible] of 1865, he sold his farm and moved to Dunkirk,
[illegible] Indiana, and engaged in the mercantile busi-
[illegible] to failed. And prompted by a desire of [illegible]
[illegible] South, in the autumn of 1865 he removed to Iowa.
[illegible] A stranger in a strange land. He sought [illegible]
[illegible] believing that the best way to begin [illegible]



L. C. WILSON.

THE subject of this sketch, Louis Charles Wilson, was born in Fayette County, Indiana, October 20, 1837. In early youth his parents were poor, his father earning the living for himself and family, at farming and wagon making. Louis received such learning as the common school afforded, and in early manhood taught school during the winter months, and labored during the summer.

About the age of eighteen he obeyed the gospel under the preaching of S. K. Hoshour, at Bentonville, Indiana, his father being baptized at the same time. His mother was a member of the Methodist Episcopal church. He was married to Miss Sarah W. Treadway, daughter of Judge Treadway, of Bentonville, Indiana, December 29, 1859.

The following spring he moved to Fairview, Indiana, and followed farming until the war broke out, when he enlisted in the Third Indiana Cavalry, and was First Lieutenant, Quartermaster and Ordinance officer, operating with the Army of the Potomac. Was in the battles of South Mountain, Antietam, Chancellorsville, Fredericksburg and Gettysburg; and passed through the Wilderness with Grant. He was also in the famous Wilson raid in the rear of Richmond. Was a prisoner in Libby prison and on Belle Island, and after more than three years hard service returned home.

In the spring of 1865, he sold his farm and moved to Dublin, Wayne County, Indiana, and engaged in the mercantile business. In this he failed. And, prompted by a desire of long standing to preach, in the autumn of 1871 he removed to Iowa City, Iowa. A stranger in a strange land. He sought for places to preach, believing that the best way to begin preach-

ing was to begin. He found warm friends in the persons of John Hay, then State Evangelist, and J. Mad. Williams, pastor of the church.

His first preaching was at Solon, fifteen miles from his home whither he went on foot, to and from his appointments.

In the spring of 1872, he removed to Brighton, Iowa, preaching there part of his time for nine consecutive years; and at the same time preaching part of the time at Pleasant Hill church, Columbus City, La Claire, and was district evangelist in the Southeast District of the State. In all these fields his labors have been successful, and hundreds of friends remember him kindly to this day.

In the autumn of 1881, he temporarily abandoned the work and went to Irvington, Indiana, to school his children; but claims still to be an Iowa preacher.

He has attended one year himself, taking the Bible course, and is now superintendent of the Dormitory and Janitor of the University, besides preaching every Lord's day at convenient places, where it will not interfere with the purposes of his sojourn in the State.

In personal appearance Bro. Wilson is about five feet six inches in height, and weighs about 135 pounds. Light brown hair, blue eyes and prominent forehead. In the pulpit he is earnest, almost vehement sometimes; and gives evidence that he has been studying hard, the theme he is discussing.

He is energetic, industrious, companionable, cheerful and healthy. Every ready to do his part in any undertaking for the public good.

"WHAT THINK YOU OF CHRIST? WHOSE SON IS HE?"

VIEWED FROM A SECULAR STANDPOINT.

BY L. C. WILSON.

INTRODUCTION.

GOD demands of every intelligent creature, a thoughtful answer to the questions under consideration.

The importance of a correct answer to the above inquiries, may be measured by the pains our Heavenly Father has taken to furnish His creatures with all-sufficient testimony, to enable them to come to a safe conclusion respecting these interesting interrogatories.

The evidence is all that could be demanded, or, it is not.

If, upon a careful and honest investigation, the evidence is found incomplete, then, man is not responsible, if he lacks faith.

If God's revelation *is* able to convince, then man *is* responsible.

The Christian accepts the Bible account of the wonderful life of Jesus, and says, it is enough to convince every man, that Jesus is the Christ, the Son of the living God.

It is believed there are many honest and fair-minded persons, called *Infidels*, or *Skeptics*, who say it is not enough.

It is this honest doubter, that I crave for my audience, while one more humble effort is made to show him the Messiah.

Divine aid is asked for, a patient hearing desired.

For the present, we have no use for the Bible. Would that the reader could forget that he ever saw a Bible.

Fain would I blot from his memory every utterance of the Sacred Word.

So far as our present purpose is concerned, the infidel may close the Bible and seal it up. This is gratuitous, but the privilege is granted.

Of course it was the friends of Jesus who wrote His life; but are not friends as apt to tell the truth as enemies.

Who knows the character of a man better than his most intimate friends.

Shall a man's testimony be impeached because he is your bosom companion?

Were you on trial for your life, you would feel just indignation if your personal friends were ruled out of court, and only your enemies allowed to testify.

But as the doubting reader is to be Judge and Jury in this trial, we move to strike out the testimony of friends, and examine only such witnesses as can have no interest in the case. We will rest the case in hand, with the enemies of Jesus, Profane History, and with the *doubter himself.*

Relying, then, upon what we can see, and know, we ask—was Jesus a man only? or, was He *God in man?*

FIRST ARGUMENT

Upon the hypothesis that Jesus was a man, only, it is wonderful that He was ever heard of after His death.

He was born of obscure parentage, and under very embarrassing circumstances. There were but few books in the world, and hard to be obtained—hence but little enlightenment. Cruelty and barbarism prevailed. Human life was a cheap commodity. The physical was cultivated at the neglect of the mental. The moral and spiritual man was not known. Nations lived by conquest, their motto being—"Might makes right." His own kindred rejected Him.

Nothing surrounded His advent into the world that gave Him character or funished Him position. He nestled among the vine clad hills of Judea as a Jewish peasant boy.

We must wake the painful silence of the rocks and hills of Palestine, or we shall never know the history of His early life.

Thirty years of His life have passed away, and He steps upon the stage of action a stranger.

If He was only a man, then there are thousands of men to-day who have the advantage of Him.

A large number of persons could be named who are older than Jesus was, and have preached more sermons, have more money, have a wider reputation, and are surrounded by the accumulated advantages and resources of eighteen centuries of unprecedented progress.

Will these men, with all their advantages and living in the golden age of the world, create such a commotion as Jesus did? When they do it will be time for our faith to falter.

The enemies of Jesus and Profane History say He was crucified.

What for? For treason against the Roman government, and for blasphemy—in that He said He was the Son of God.

Did He tell the truth? That's the question we started with, let us proceed. If He was simply a man, dying as a malefactor why did not His name die when His body was laid in the grave? or rather why did it live and gather new life?

He was discussed more after His death than before.

It was not until after His ignominius death, that He was known.

Why did His influence deepen and widen, until eighteen centuries with their myriads of throbbing human lives have climbed the hill and gone to rest

on the other side, and still His influence knows no bounds?

Why is He preached more and loved more to-day than ever before.

Friendly reader, if He was only a man, how will you account for this?

Julius Caesar was a general, a statesman, a law-giver, an orator, a mathematician, an historian, an architect, and so pre-eminent was he in all these that Shakespeare says: "he was the foremost man of all the world."

Julius Cæsar died, and his life as compared with Jesus is forgotten.

Nobody worships him to-day. None sing his praises. All, all are willing to let him sleep on in the grave where the Roman has laid him.

Augustus Cæsar, Alexander, Philip of Macedon, and Queen Dido, built kingdoms, tore down empires, erected monuments and mighty cities, but they have been sleeping in the dust for thousands of years, and are only remembered as we turn the musty pages of ancient history. Nothing else visible reminds us that such persons ever lived.

You can scarcely lift your eyes in any direction that the church spire does not meet your gaze; and when you ask, what it is, the answer is, Jesus!

See yon cloud of Sunday-school scholars. It is Jesus of Nazareth passing by.

In a few days after the death of Jesus, Jerusalem trembled, throbbed and thrilled at the bare mention of His name.

It was said He was alive. It was to the interest of Roman and Jew to stop the report. For if He was alive again He was what He said He was, the Son of God, and His murderers must stand condemned before the world.

Need there be any excitement if He is still in the grave? None whatever. It is the Roman power and the Jewish hate on the one side, and a few timid disciples on the other.

If Jesus is in the grave, none knew it better than the centurion and his hundred men.

How do matters stand at this interesting juncture?

The unarmed disciples of Jesus, few and scattered are charging the authorities with murdering an innocent man, and they say He is alive again, risen from the dead.

A serious charge, a marvelous tale.

Why did not the Roman power then and there put this matter at rest forever, and beyond the possibility of a lingering doubt?

The army was at their command, their accusers were seen every day, the grave of Jesus joined hard by the city walls. The Jews were full of hate towards His followers, and the heathen had no love for them.

Why did not the authorities arrest these disturbers of the peace, take them to the grave of the despised Nazarene, and say to them—"here is the place where we laid him, as ye yourselves also know; and for fear you would steal Him away and

bring His blood upon us, we placed this stone at the entrance of the tomb and affixed thereto the great seal of Rome. See! It is unbroken still and this is the fifth day. We will break the seal and roll the stone away. 'Tis done.

Soldiers, bring forth the body. See those features and the nail prints in His hands and feet?

"Others might have the same marks" says a disciple.

"Then," says the Centurion, "behold the spear wound, and the marks where the crown of thorns rested, and remember that no crucified one was ever pierced before, no criminal ever thus crowned before. These, sirs, are unmistakable marks. And now if you rebels do not cease the cry, he is risen, he is risen, we will crucify the last one of you."

Why did they not do this?

Herod would have been justified in pursuing such a course; for if Jesus had been found in the grave it would have proven Him a deceiver and a liar, for He said He would rise; a robber, for He had betrayed men from their business with no prospect of remuneration; a traitor to His country and people, for He sounded the rallying cry that gathered His friends around Him, and inspired them to follow His banner, all of which was against the peace and safety of the Roman government, and made war upon the Jewish religion as well.

Again, I ask, why did not Rome bring forth the body?

Do you say, "the disciples stole Him away while the guards were asleep."

Rome's mailed legions never slept on guard. But if they had? The disciples themselves did not believe He would rise. They too, were infidels. They could have no interest in stealing His body away; for had they understood His mission and believed in His resurrection, they could not have proved it with a score of dead Christs.

Away forever with such absurdities. The third time I ask, why did not His enemies roll away the stone and bring forth the body?

In view of all the circumstances but one answer *can* be given.

It was not there.

He had said, "I am the Christ;" and this utterance began to assume such proportions that it could not be crushed. It seemed to contain a divine impulse that swept it out into the ocean of human life, like the divine bark before the tornado.

If His statement was untrue, would it not have fallen by its own weight?

If untrue, there could be no proof of its truthfulness.

Could such a statement live and flourish for ages, having no foundation in fact? "Some years ago men resolved to build a great ship that would plow through any wave without rocking, and they built the Great Eastern." "The greatest engineer of the day said it could not be done."

"As the proud ship pushed away from the dock, on her trial trip, he watched her intently."

Presently, with a burst of joy, he exclaimed, "Thank God she rocks."

He knew that when God's strong finger would touch her fore and aft, that her mighty beams would snap, and her giant hull groan like some dying monster.

So of the declaration—"God has made that same Jesus whom ye crucified, both Lord and Christ."—If untrue, it contained the elements of self-destruction.

Had it been a human utterance, it would long since have gone to pieces upon God's surging ocean of human life.

Upon the hypothesis that Jesus was man only, how will you account for the nameless things connected with His life?

How did this Jewish peasant organize and set on foot a resolution that has swept down across the ages, swaying multitudes as the cyclone sways the forest; uprooting long-established customs, banishing old forms of religion and changing the jurisprudence of the entire civilized world?

Jesus never wrote books, He did not study books; yet in spite of this acknowledged truth, Joseph Ernest Renan, the great French Infidel, says in his "Life of Jesus," "The Sermon on the Mount will never be surpassed." "The foundation of the true religion is indeed His (Jesus') work."

If Jesus was man only, how did He accomplish such important and lasting changes, many of them being wrought out by His disciples after His death?

SECOND ARGUMENT.

Jesus had no wealth or position.

Men of wealth and position may, and often do, attain to high renown. Even then, it is a hard earned prize. The life of Jesus, until thirty years of age, was, as the world looked upon it, a perfect blank. No wealth, no military, political, social or religious position; yet in three years he had caused the world to change front, and it has been marching that way ever since."

And what is stranger still, when we take into account the state of society in His day, the only instrument He used was *moral power*. He sought to coerce no man. He bought none. It was not policy with Him, but principle. He made no effort to ride into favor upon the popular current, but was always in the minority. This arrayed against Him the prejudice and hate of a brutish people. He made war, as the Jews saw it, upon the time-honored and heaven-ordained Jewish religion, by proclaiming that its end was nigh at hand.

He was an iconoclast, and for this cause was contemned by the Pagan world. Weighed down by all these embarrassments, He began His public career. More auspicious circumstances have smiled upon thousands of men, yet Jesus has not a peer among them.

"In the cemetery in Richmond, Virginia, the remains of two Presidents lie buried. Virginia's pride has erected a small granite column over one, the

other has not so much as a board with name penciled thereon." A President of the United States forgotten. At his will armies could be created and equipped for war. The Navy could be sent out upon the high seas. The Treasury was at his command. Forty millions of people bowed to his mandate and thought it an honor to do his bidding. The President died and is forgotten. Jesus died, but lives again in spite of the world, the flesh and the demons. Do what you will, my doubting friend, you cannot ignore Him. Every church house is a monument of His memory His influence is felt in every jail and penitentiary; in every alms-house and asylum; in every orphans' home and reform school.

You see and enjoy the sweet and gentle influence of His life in your own home. You are indebted to Him for the Christian mother who gave you birth; whose sweet voice in the hush of night, breathed into your young life and taught you to repeat the sacred words—

"Now I lay me down to sleep."

You would not forget them if you could; and you are indebted to Him for this goodness of your own heart.

Again: The world has given us great scholars, politicians, historians, men of military prowess; but it required a long life and patient application to make them.

They had the learning and experience of the world to begin with. In this way and this only, they were able to create eventful lives.

Jesus created a life with nothing to begin with; the most wonderful life on record. A life that is woven into and has become an essential part of the life of every kindred, nation, tribe and tongue.

In view of the fact that Jesus had no wealth or position, and upon the supposition that He was man only, environed by all the hinderances of greatness that any age of semi-civilization could produce, how will you account for His present standing before the world?

What think you of Christ?

THIRD ARGUMENT.

Christ's government or kingdom.

Every person who has few or many followers, may in truth, be said to have some kind of a government.

Aided by history, let us study this point briefly.

Tacitus was a Roman historian, born about A. D. 59. He gives us an account of the burning of Rome by Nero, and says, "Nero charged the crime upon the Christians." In his history we learn that there was such a person as Christ; and that the Christians derived their name from Him. That He was put to death by Pilate.

Gibbon admits that this testimony must be received.

Pliny was governor of Pontus and Bithynia, and a cotemporary of Tacitus. He wrote a letter to the Emperor Trajan concerning the persecution of Christians, from which we glean the following.

"They" (Christians) "were wont to meet together on a stated day before it was light, and sing among themselves, alternately, a hymn to Christ, as God, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it."

Again: "For it has appeared to me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering; for many of all ages, and of every rank, of both sexes likewise, are accused and will be accused."

Suetonius, a Roman historian born about A. D. 70, in his life of the Emperor Claudius who reigned from A. D, 41 to 54, says that "Claudius banished the Jews from Rome—who were continually making disturbances, *Christus*—a well-known heathen name for Christ—being their leader."

Renan, in his life of Christ, makes frequent mention of the disciples, Christ's church or kingdom, and of the superiority of his work over every other Reformer.

We learn from these enemies of Jesus that His work was good, for His disciples pledged themselves to do no evil. That He was worshiped as one divine. That great numbers had been gathered into His church, and that He had a *government*, or *kingdom*, called the church.

It is admitted by the enemies of Jesus that He founded a government, yet they claim He was only a good man.

They tell us His government was most bitterly persecuted. That it was hated by every nation. But they failed to tell us why the heathen powers did not blot it out of existence. Certainly they were not wanting in desire; neither did they lack power; for Rome's legions rendezvoused in every nation under heaven.

Empire after Empire had been swallowed up by her. Her scepter was as long as the world was wide. She had arisen to the zenith of her glory. Tired of killing. Sick of shedding blood. The world was at peace.

Just at this time a stranger attracts the attention of the world. He is young, and not well enough known to have a reputation.

No army wheels into line at His command. No sword leaps from its scabbard at His bidding. No treasury door opens at His word. His followers are a few feeble fishermen, without a name and without influence.

He is disowned by His own kinsmen. Thus He appears—unheralded, in that day, save by him who wore a leather girdle.

Unarmed, unbidden, and unwelcomed. And what are among His first words:

"I am going to be King of kings and Lord of lords." Verily, He talks like a man.

Think of the presumption of a young man who could make such a boast. It is no wonder they said, "He hath a demon."

"Were I to say, "I shall be President of the United States, not only for one, two, three, or four terms, but until every nation shall have laid her scepter at my feet—yea, until our proud flag shall float in triumph over every land, and every sea, the brethren would say—he has lost his mind. Some boy might say—he hath a devil."

Rome had met armies ten times ten thousand strong and triumphed. She made king whom she would, and whom she would she dethroned; and now this Jew says he's going to be king.

The word has gone forth, He is committed to the work; and the Roman Empire, from circumference to center is opposed to Him.

Let us note the events which time has chronicled, and from the rise and fall of these two kingdoms, Cæsar's, and Christ's, let us decide whether He was man, only, or *God in man.*

In less than 200 years the doctrine of Christ overran Cæsar's Empire and made it impossible for any, save a Christian Emperor to rule the Roman people.

Religions, centuries old gave place to His. Governments founded by political strength and military powers went to pieces like cob-webs before the tempest. The wall and monuments, tombs, towers and temples that adorn their cities have long since slept in the dust of the valley.

Christ's government, small, weak, hated, persecuted as bitterly as heathen rage could invent, moved steadily on.

The whirling sands caught up by the Red Simoon have buried the palaces of kings with the wonders of the world. The archæologist who makes a pilgrimage to the Orient to study the inscriptions and hieroglyphics of the ancient world, instead of standing at the base of the walls, shafts, and pyramids, to gaze at their wondrous and giddy heights, takes his pick-ax and spade and exhumes their buried glory from the accumulated dust of centuries.

The kingdom of Christ passed through all these vicissitudes, and is stronger to-day than ever before. The glory of his kingdom is above the ground.

The energizing power of His kingdom took the wings of the morning and glided into every part of the habitable earth.

His rising glory met the descending smiles of His Father, while a cohort of angels sang His praises in mid-air. "Glory to God in the highest, and on earth peace, good will toward men."

Wonderful man! If only a man, then the miracle of miracles.

He affected such a revolution that every civilized nation acknowledges His claims; encourages, protects and fosters the spread of His kingdom. Jesus is to-day confessed in every legal instrument of writing.

It has been truly said that the Czar of Russia cannot convene his lords, declare war or conclude peace without first writing, *Anno Domini*, 1884.

The autocrat of the world bows in honor to King Jesus.

Every proclamation, civil, military or ecclesiastical; every court, conference or council; every note, deed, mortgage or bond has stamped upon it an acknowledgment of the birth of Jesus.

Whence this notoriety, this strange power to live? He wielded no carnal weapon. He promised none a seat in His cabinet.

Notwithstanding, His kingdom grew, and widened and strengthened in spite of the fiercest persecutions skillfully planned, and waged with such unrelenting fury that cities were almost depopulated, and Rome was drunk with the blood of martyrs.

Still the kingdom of Christ survives. It outlives the ten persecutions under Diocletian, though they were each designed and engineered by the shrewdest hands, and executed with relentless hate.

During the dark ages about 60,000,000 Christians went down to martyrs' graves, but the truth for which they died took deeper root, and defied the opposition of every foe.

Rome surrendered her territory to the embassadors of the cross.

The principles of Christ's government became an important factor in every civilized land. Roman doctrine—"Might makes right," is accepted by none.

Remembering the time, place and circumstances associated with the birth of Christ's kingdom, how can we account for its marvelons growth and unprecedented permanency?

Grant that He was the Son of God, and all is plain. Deny it, and His works will never be accounted for.

Reader, what think you of Christ?

FOURTH ARGUMENT.

The constitution of Christ's government.

Jesus having founded a government, must needs have a constitution to direct its movements.

We cannot conceive of a government without law. From the long tried school of bitter experience we expect the purest legislation.

It has taken 6,000 years of trial and earnest toil for man to develop such a government as ours. It has passed through two baptisms of blood, and still it is far from being perfect.

Governments are the outgrowth of the wants of the people.

Make the people better and the laws will be better.

Jesus over-stepped all these necessary human expedients and founded a government in a day; and gave to the children of men a rule of life suited to every age and nationality.

The constitution of His government can be administered in every part of Europe, Asia, Africa, North

and South America, and in the islands of the sea, without let or hindrance to the progress of the civil government thereof.

Renan say, "Jesus while he announced an unparalleled revolution in human affairs, proclaimed the principles upon which society has reposed for the last eighteen hundred years."

This infidel might have gone a step farther and said, every nation that has rejected the principles taught by Jesus, has been blotted out of existence or been severely scourged?

Where is the Jewish nation? Scattered, peeled and torn. The Roman Empire has been powdered as if between the upper and nether millstone.

Turkey is rotten to the core and trembling on the verge of ruin.

Thus it has been, and thus it will be to all who spurn with contempt the authority of the King of the universe.

You can tell where the constitution of Christ has been accepted by looking at the map of the world. Is there a trading post marked on the coast of Africa, New Zealand, or Madagascar, where the steamer lands and discharges her cargo?

The missionary taught the savages the law of Christ, and thus made it possible for the merchant man to land there in safety.

Is there an inland town where railroads ply their busy trade?

The missionary was the advance guard who prepared the way by teaching the natives the brotherhood of man and the Fatherhood of God.

No steamboat, locomotive, telegraph or printing press ever ventured upon an uncivilized shore in advance of the heralds of the cross.

Did infidelity, with its philosophy ever civilize, and save a single tribe? The history of the world for thousands of years furnishes not a single example.

The constitution of Christ's government was vastly different from anything ever before heard of. It antagonized the ruling and reigning elements of every existing government; yet, it was so framed as to meet the deep longing of the human soul, and could be obeyed without infringing any humane law. It was adapted to the people of the nineteenth century as well as to the first.

It had within it the power to educate, enlighten, and refine, such as no other rule of life ever did have. It can reform the worst of men.

Gibbon, the infidel historian, in reciting the barbarian invasion speaks of the Christian Italians who were carried away into slavery and says: "Truth and candor compel us to admit that the story of the cross, told by these captive slaves, transformed pirates and robbers into honest and peaceful men."

The constitution of Christ's government never wears out. It never grows old. It needs no changing. Every time man seeks to improve it, he mars its simplicity.

The Gospels are highly esteemed by Infidels themselves. Renan, in his "Life of Christ" makes 791

quotations from Matthew, 384 from Mark, and 606 from Luke; never calling them in question.

Speaking of these sacred books he says, "All in my judgment date back to the first century, and they are substantially by the authors to whom they are attributed."

"Renan, Strauss, and Baur admit the main facts in the life of Jesus, except the miracles, and admit on the ground that the testimony is credible."

The writings of the apostles contain the organic law of Christ's kingdom. These Infidels admit they are genuine, and acknowledge their credibility, excepting the miracles. Miracles do not teach moral principles nor give to us a rule of action by which to regulate the life. They contain no instructions for the building up of Christ's kingdom.

His constitution is just as true and pure in its purposes without the miracles as with them. Hence the Infidel admits the genuineness and credibility of every moral principle and every rule of action taught in the constitution of the government of Christ.

What an absurd position, as we shall try to show.

Jesus occupied the most intimate relation to His Apostles, for three and a half years. He told them He would rise from the dead.

After His death, and while His works and His personal appearance were fresh in the minds of all, the Apostles began preaching the resurrection.

Now if He did not rise they knew it; and there was no possibility of deception in this matter, as we have seen under the first argument.

These Infidels say the story of the resurrection is not true; and in the same sentence acknowledge the credibility of the witnesses who say He rose from the dead. If they have deceived us in the most important, how shall we believe them in minor things? Is a witness credible, trustworthy, if he deceive you in the principal thing? May not other statements be improbable, if the central thought is untrue? The man who lies, just where he ought to tell the truth, lies all the time.

It is useless to multiply words. The admission of these distinguished Infidels removes the last stone from the foundation of unbelief in the Divinity of Christ; and the wonderful power of His works, and the wisdom of His teachings are accounted for

FIFTH ARGUMENT.

Christ compared with other great men.

The Infidel says, Zoroaster, Mahomet, Confucius and Buddha had more followers than Christ."

Therefore they taught purer morals, and were men of better character than Christ (?) Is this the conclusion? I can see no other point in the assertion.

The American saloon outnumbers the churches. Bacchus has more votaries than Christ. To conclude, therefore, that the moralty of the dramshop is superior to that of the church, and the character of the drunkard better than that of Christ would be just as logical a conclusion.

Let us not look at the numbers that rally around

the standard bearer, but rather consider their works. Let us place character in the balance, not flesh and blood, and see which will be found wanting.

Zoroaster, the Persian philosopher and founder of the ancient Persian religion, also author of the Zend Avesta,* was born about 1200 B. C. What country has his doctrine saved? Is Persia redeemed from superstition and political thralldom?

Almost one-third of the supposed population is made up of nomadic tribes whose home is wherever they pitch their tents. The better class is prodigal and rapacious. The Clergy bigoted and intolerant. The priests are a licentious multitude. Trade is very limited, and transportation is by caravans, there being not one railroad in all the realm. The Shah does not know the number of his subjects, nor the confines of his kingdom—the census never having been taken, nor its boundaries surveyed.

There are only about 2,500 families in all Persia who are Sun worshippers, or followers of Zoroaster, the great mass having been swallowed up by Mahomet's religion.

History being the judge, Zoroaster, with 1,200 years the start of Christ, has barely made an impression. It took less than 200 years for the doctrine of Christ to traverse the Roman Empire.

In less than 1,200 years it overran all Europe, a large part of Asia, and all the North of Africa.

The Gospel of Christ survives the most searching criticism. The keener the light of investigation, the

*The Persian Bible.

more beauty it unfolds. The followers of Jesus are numbered by the millions, while those of Zoroaster are fading away like the stars of the morning.

Confucius, the Chinese philosopher, was born B. C. 550. His motives were pure and his labors productive of much good. He was too honest to pretend to be divine when he knew he was not. His teaching was limited to the Celestial Empire, and was strictly confined to temporal things.

His professed followers numbered 3,000. He traveled through the different States of the Empire, hoping to find some prince who would make him his advisor-in-chief, and initiate a government that should become the "center of universal reformation."

His hopes were fruitless. This, in brief, is the history of Confucius. In point of time, he had more than five centuries the advantage of Jesus: yet when Jesus came, those of cotemporaries who were his most bitter enemies, did not dream of quoting Confucius as a rival of Jesus.

The Chinese philosopher was, and is, little known except by his own nation.

Jesus is known by all. The teachings of Confucius was temporal — Christ's both temporal and eternal.

The disciples of the one are few, and found only in one country; of the other, like the sands of the sea in number, and the sun never sets upon them. One was content with laboring at home, the other said, go into all the world. The law of Christ is universal—that of Confucius sectional.

The majesty of the life, teaching, and influence of Jesus as contrasted with that of Confucius, is as the light of the Sun compared to that of the glow worm.

The history of Buddha (if there ever was such a person) is mythical. He was a leader in the religion of India, and flourished about 500 B. C.

His followers sought to propitiate the favor of the gods by offering human sacrifices. At the dawning of the Christian era this religion began to fade away, and now there is not a Buddhist in all India.

This low and groveling idolatry is unfit to be compared with the religion of Jesus.

Mahomet began preaching A. D. 610. He raised a standing army, and compelled men to become his followers,

He too, is unworthy to be associated with the world's Reformer.

The infidel talks much of the Vedas,* and of the Zend Avesta. He seems to have great reverence for their age, and much praise is lavished upon their teachings. I once heard an infidel say, "The Vedas is older than your Bible." If this is true, and its precepts are equal, if not superior, to those of our Bible, as they hold, then we have a right to ask for the fruits.

What people has it civilized? From what land has it banished Paganism? How far is it known and honored?

Shame! for the Vedas and Zend Avesta. Two and three thousand years older than Christianity,

*The Hindoo Bible.

and have not crossed the borders of their own native lands. In less than two centuries the teaching of the New Testament conquered the world, and the disciples of Jesus send it to the land of the Hindoos and the people hail it with joy and high sounding praise.

Wonderful Vedas (?) Three thousand years and more thou hast lived and none but the Hindoo knows thee save as history reveals.

Dear Vedas and Zend Avesta (?) Infidel Gibraltars! But where are thy works? Where is the history that tells of thy wondrous power? Where are the people that prize thee as a treasure "more precious than rubies, and the promises thereof than fine gold?"

Where are the missionaries who are ready to die rather than give thee up? Thou wert born in prosperity, and cradled in the lap of learning, and all the astronomers and philosophers were thy votaries, but with all their help, where are thy works O! Vedas, O! Zend Avesta?

The precepts of the New Testament have supplanted thee, and multitudes of India's sons and daughters are flocking to the banner of the lowly Nazarene.

The teachings of these men are not to be compared with the pure morality taught by the Savior. It fails to inspire you with confidence. It does not meet the deep longings of frail humanity.

These men leave you upon the barren plains of gloom and doubt. Jesus translates you to the

grandest hights, where the tree of hope flourishes in the soil of implicit trust.

They did not transform the darkness of the tomb into a glorious halo of light. May we not conclude that Jesus did?

Whence came that cherished hope that you will live again, beyond this life? From Confucius? He did not speak on this subject, Jesus did.

Whose Son is He that can take away the sting of death, and give new luster to the bow of promise? Was he the son of man, or, the *Son of God?*

In the conclusion of this last argument can we risk an answer?

We have arraigned Jesus at the bar of public opinion, and tried Him in the court of His enemies.

Profane history has added its testimony. Not a single friend has been permitted to testify. The precious cause has been given into the hands of the enemies of Jesus, and we are satisfied. Sitting at the feet of these learned skeptics has strengthened our faith.

We view the sublimity of Christianity from grander hights than even before. We can descend further into the unfathomable depths of God's love.

The past appears more wonderful, the future as clear as a sun beam.

CONCLUSION.

A few words by way of review and we rest. We began with the morning of the first century. We have seen Christianity struggling for its life.

The powers of the earth contesting every inch of ground. The sword, the faggot, the rack, the prison—every available means was diligently used to check the growth of Messiah's kingdom, but to no purpose.

His enemies and murderers who had everything in their own hands—even to His body—did not prove that He was still in the grave.

We have seen the Jewish religion which was national, and fifteen hundred years old, give way to this new religion. We have seen Pagan religions, hoary with age, pale before the blinding light of the Star of Bethlehem. We were surprised when we saw Jesus capture Rome. Astonished when he tore down the Pantheon. Awe struck when he razed the Temple to its very foundation.

We have seen Jesus breaking up long established and revered customs, and enacting new and better laws.

Hardly had noon-tide of the first century come when Christianity had a firm foothold in the Roman Empire.

We have seen Christianity surviving the most bitter persecutions, the edict of Kings and Emperors aimed with deadly hate at its leaders, and the most bloody revolutions; yet its author and finisher was a Galilean peasant.

His only weapon was His word.

We have seen that Christ's power and influence was more potent after His death than before.

We have seen that He had no wealth or position,

and yet He drew the attention of the world and compelled its potentates to acknowledge His authority.

We have seen Him establish His government and maintain it in spite of every opposing force.

We have looked at the constitution of His kingdom, and found it unlike any other, taking the place of others in spite of themselves.

It is printed in almost every language and dialect and read by every people.

We have heard infidels say, the Gospels are genuine and credible, and that the sermon on the mount will never be surpassed.

We have heard Profane Historians confess to the goodness and simplicity of Christ's teachings.

We have seen the works of Christ contrasted with the works of man, and we find that Christ's has grown until it is as firmly established as the eternal hills, while that of man has proven itself to be of man, for it has gone the way of all the earth.

We have seen the rising glories of Christianity that sure precursor of the golden age of the world.

Finally: Is this all the work of man? If so, let him account for it who can. Is the life of Christ—so wonderful, and yet so simple—so godlike, and yet so human—is it an invention of man? There was not wisdom enough in the world, all combined, to produce the sermon on the Mount.

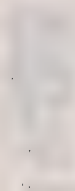
If Christ is not divine, the man who invented Him is as great a mystery as Christ. Take either dilemma you please and you have a miracle to account for.

The teaching of Christ, whether He be God's Son or not, makes every man who obeys Him, a better man.

We can loose nothing, then by accepting the miracle on the safe side. And now, may a loving, and beneficent Father, guide the reader into safe paths, and bless this humble effort to put aside the vail of unbelief, that is between man and his Savior—who is *The Christ, the Son of the Living God.*



E. L. POSTON.



Subject of this sketch was born [illegible] April 9th, 1828. His parents [illegible] an oescent, and farmers by [illegible]

He was converted and united with the Free [illegible] aptist church in 1856. He attended [illegible]

On the 12th of September of the same year, he [illegible] in the 7th Ohio Cavalry, and served in the army till the [illegible] of the war, during which time he was twice wounded.

In 1865, he came to Iowa, and united with the Church of Christ, at Big Springs, Louisa County, in the autumn of 1867.

Began preaching in 1873; his first field of labor being at Island, Cedar County, and continued [illegible] four years. When he removed to Tipton, and has since had charges at Tipton, Frank Pierce, and Marengo, three years.

In the autumn of 1879, he removed to Oskaloosa, to attend school, and graduated from the Normal Department in 1881. Since then he has preached in [illegible] counties, and finally, Harrison County, his present field of labor; his time being divided between Missouri Valley, Logan, and Woodbine. He has had reasonable success in the various fields, where he has labored, especially in [illegible]

In personal appearance, [illegible] and one-half inches in height, weighs [illegible] pounds; fair complexioned, brown hair, and [illegible] years.

As a speaker he is earnest, [illegible] logical; somewhat [illegible] considerable [illegible] and Scripture [illegible] sermon [illegible] worker, he is [illegible] and cautious [illegible] his splendid physical organization [illegible] enables him to [illegible]



E. L. POSTON.

THE subject of this sketch was born in Athens County, Ohio, April 9th, 1838. His parents were of English-German descent, and farmers by occupation.

He was converted and united with the Free Will Baptist church in 1856. He attended Tupper's Plains Seminary, Myers Co., Ohio, in 1862, to more thoroughly prepare him for teaching, in which he had been engaged.

On the 12th of September, of the same year, he enlisted in the 7th Ohio Cavalry, and served in the army till the close of the war, during which time he was twice wounded.

In 1865, he came to Iowa; and united with the Church of Christ, at Big Springs, Louisa County, in the autumn of 1867.

Began preaching in 1873; his first field of labor being at Inland, Cedar County, and continuing nearly four years. When he removed to Tiffin, and labored for the churches at Tiffin, Frank Pierce, and Marengo, three years.

In the autumn of 1879, he removed to Oskaloosa, to attend school, and graduated from the Bible Department in 1881. Since then he has preached in Jones, and Linn counties, and finally, Harrison County, his present field of labor; his time being divided between Missouri Valley, Logan, and Woodbine. He has had reasonable success, in the various fields, where he has labored, especially in the present one.

In personal appearance, he is six feet two and one-half inches in height; weighs over two hundred pounds; fair complexioned; brown hair, and dark brown eyes.

As a speaker, he is earnest, and emotional; somewhat inclined to weave considerable history and Scripture into his sermons. As a worker, he is industrious and cautious; and his splendid physical organization, enables him to endure a large amount of it.

PERSONAL RESPONSIBILITY.

BY E. L. POSTON.

* * Choose ye this day whom ye will serve; * * * as for me and my house, we will serve the Lord.—Joshua 24:15.

THE fact of the absence of a deep sense of responsibility, is a very great detriment to the successful proclamation and conquests of the gospel. And anything conducing to the establishing of a profound regard for the obligation incumbent on us, will, in the nature of things, redound to the general good. It is therefore the purpose of this discourse, to contribute to the awakening of thought on this question.

Responsibility is treated as the equivalent of accountability, *i. e.* "the state of being responsible, accountable, or answerable."—Webster: and is considered with regard to (1) its positive existence, (2) its source, (3) its measure, and (4) its duration.

I. The fact of responsibility is proclaimed from every department of life. Human government rests upon it; society could not, and would not exist without it; commerce in all its details depends upon it. It is the safeguard of country, society, home, confidence, and even life, both physical and spiritual; insomuch that, to ignore it, is to forfeit all. These

considerations are so universally admitted, and self-evident, that it is needless to further elaborate the thought of its positive existence, and hence we proceed at once to notice,

II. Its Source. The source often determines the character of a thing. For instance, the source of a stream—if it be an unfailing spring, the stream will be perpetual, otherwise it will dry up; if it be bitter, the stream will be bitter. If rumor came from a reliable source, its character on that account is more reliable, than if it were otherwise. So with responsibility, if its source is insignificant, itself is of no particular consequence, but if it be of royal birth, its lordly character demands our regard.

1. *It originates in creation.* If God created man, He has the undisputed right to govern him; and if He exercises that right, man is therefore responsible. The Savior said, "While ye are in the light, walk in the light." We are in the light of Nature, which declares that, the universe did not create itself. It could not impress order, or law upon itself. When we see a piece of beautifully constructed machinery, in splendid working order, and doing its work with precision, we say there was an intelligent and skilled hand that constructed it, endowing every part with its share of the work of the machine. So in this case, the exact order and skill displayed everywhere in nature, proclaim an Intelligent Creator, to whom all things point as their source, and must answer for the various parts they perform, in discharge of their obligation.

The poet has said, of the stars,

> "Forever singing as they shine,
> The hand that made me is divine."

And Paul teaches that responsibility sustains a relation to creation, viz.: "Because that which may be known of God, is manifest in them, for He has shown it to them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made * * * so *they are without excuse*" (Rom. 1:19, 20). Elsewhere he says, "All things were created by Him and *for* Him" (Col. 1:16). "All things" most assuredly includes all persons; and as therefore all persons are made *for* Him, out of their very creation comes their responsibility.

2. *It arises because of knowledge.*

"To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). "If ye know these thing happy are ye if ye do them" (John 13:17). "If ye were blind, you would not have sin, but you say we see, therefore your sin remaineth." "And that servant which knew His Lord's will, and did it not, shall be beaten with many strips." "If I had not spoken unto them they had not had sin; but now they have no cloak for their sin" (John 15:22).

These statements indicate the teaching of Scripture beyond doubt. And all human experience attests the same thing. The more knowledge we possess, the

greater our responsibility. *Any* knowledge then indicates *some* responsibility.

To illustrate: two prisoners are charged with the crime of arson; one is a very intelligent man, the other very ignorant. Both are proven guilty. One is sentenced to three years at hard labor, and the other but one. Now the question is raised, On what ground is this difference in the punishment of the two men based? Evidently on the ground of difference in knowledge. The greater knowledge, the greater the guilt, and therefore the heavier the responsibility. So God says, "Unto whom much is given, much is required" (Luke 12:48). But to guard against error here, let it be noticed that, opportunity to know is equivalent to actual knowledge, in the nature of responsibility. The laws of our country are passed and published for the information of the people, and he is not held guiltless who violates it thereafter in ignorance of its demands.

So God removes all excuse for ignorance by sending the Gospel into all the earth. Before this was done He passed by the idolatries of the heathen, "but now He commands all men everywhere to repent" (Acts 17:30). He has made provision for their information, giving "unto us all things that pertain to life and godliness, through the knowledge of Him who hath called us to virtue and glory" (2 Pet. 1:3).

It is our duty to "search the Scriptures;" to "take the more earnest heed unto the things we have heard," lest the sin of ignorance be added to our

other transgressions. A question of such proportions as that of our eternal salvation, demands our closest attention, and most serious thought; and it is criminal to neglect it.

3. *Responsibility arises from the fact of our redemption.* If one is hopelessly enslaved, if his life and liberty are forfeited, his responsibility is simply measured by the will of his master. If he is redeemed from that master, it is in the nature of things, but a transfer of ownership—a change of masters. It relieves him not of responsibility. It only makes him responsible to another master. So in this case, man is hopelessly doomed to death, under the mastery of sin. "He had sold himself for naught" (Isa. 52 : 3). But Jesus, desiring man's service, bought him—redeemed him, saved him. His energies were due to his former master, but now they belong to his new master—his Redeemer. There is simply a transfer from one master to another. It is not a freedom from responsibility, but freedom from a hard service and a sad destiny, with his responsibility riveted tightly upon him. Under the former master he was compelled to meet his responsibility; under his Redeemer he meets it cheerfully from gratitude.

4. *Influence creates responsibility.* That we wield an influence for good or evil, none can successfully deny. It either pulls down or builds up, causes pain or pleasure, peace or strife. Influence! That subtle thing, like the little stream away up in the hills, it runs on and on; uniting here with this and there with that, till it loses its identity in the great

home of the waters. So influence moves upon thought and will, bearing them forward in its pathway, gathering force here and there, till the great crush of wretchedness is reached; or on the other hand, when "they rest from their labors, and their works follow them."

Think of this, dear reader, and remember that your influence is silently yet surely working for the good or ill of others, who will either sink with Satan, to death and destruction, shut out from God and the home of loved ones forever; or will rise to joys unspeakable into the paradise of the heavens. Did you ever think how far the salvation of your husband, your wife, your brother, your sister, your children, your parents, your neighbors, depends upon your influence? What a fearful responsibility is here! Wonderful; equaled only by the wonders of that which we call influence, and is exerted by us, whether we will it or not.

5. *The power of choice determines responsibility.* We are conscious of ability to choose either good or evil. Men do choose the evil and therefore can. Do they do wrong in so doing? If not, then they are not responsible for the choice they make. But when God says, "Choose ye this day whom ye will serve," it is implied that He held them responsible for the choice they would make. And while they have the *power* to choose the wrong, they did not have the *right* to do so The power to choose, and the right to choose are very different things. The power to steal, lie, swear, and kill does not argue the right to

do these things. He is a "free agent" in the meaning of power, but not in that of right. Responsibility to God modifies his personal freedom, but not his power and therefore rests on its natural foundation, *ability*.

If it be argued that personal responsibility infringes the freedom of the will, and hence the power of choice; we reply that it is no less true of God's government than it is of human government, and is therefore destructive of human liberty! But we know that human liberty is secured by imposing a responsibility on the governed. But it may be said that we are in the world by no choice of our own; subjected to law enacted without consulting our wishes, and hence it is not just that we should be required to keep it. If that is good reasoning in regard to God's government, it is in reference to human government. But do we make an exception in the jurisdiction of our laws, every time a child is born or an emigrant arrives? Are they not expected to obey the same laws we do? Yes. Does this seem unjust? Is there any opposition to this anywhere? Is anybody dissatisfied about it? No. Then this objection falls before the onward march of our subject. But as an off-set to this objection let it be remembered, that not only does man make laws for his descendants, and justly holds them responsible to it in order to enjoy its blessings; but God has done the same. The laws of heat and cold, hunger and thirst, sowing and reaping, life and death were all before man, and he has learned, to his sorrow

sometimes, that *he is responsible.* The cases of Adam, Cain, Antediluvians, Uzzah, David, any many others, abundantly verify this. Moses disobeyed at the rock Mirabah and failed to enter Canaan, and yet he was the meekest of men. Saul, the first king of Israel, learned that his power to choose did not give him the right to disobey God in reference to the Amalekites, hence,

6. *The commandments of God are a source of responsibility.*

Saul was under no obligation to slay the Amalekites, until ordered to do so. But after being commanded he was held responsible for everything covered by the commandment (1 Samuel 15:13, 14, 22, 23).

Again, take the case of Nebuchadnezzar, a character both in Profane and Sacred History. While there may not be any verbal commandment to which he was answerable, yet the voice of God, uttered throughout His realm, clearly forbade his pride, arrogance, blasphemy, corruption and tyranny. His achievements were great. He builded and ruled the grandest city in the world. It was for the glory of *his* kingdom, not God. He declared that it was of his own wisdom Babylon was built. He confessed no responsibilities to heaven or earth. He considered the world responsible to him and made his demands accordingly. But God's hand was laid heavily upon him; he was humbled in body and mind, and by him it is taught that men, great or small, high or low, are held responsible to the Creator of all.

The story runs: "At the end of twelve months, he walked in the palace of the kingdom of Babylon. The king spake and said, is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty? While the word was in the king's mouth there fell a voice from heaven, saying: 'O, king Nebuchadnezzar, to thee it is spoken. The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beast of the field; they shall make thee to eat grass like oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. The same hour was the thing fulfilled upon Nebuchnezzar" (Dan. 4:29, 33).

Thus we see that God enforces responsibility by the terrors of judgment inflicted upon the disobedient.

Annanias and Sapphira furnish another illustration. They felt their responsibility, but being covetous, they wished to meet it in appearance only. This necessitated a falsehood which God has forbidden. God holds all liars responsible to Him for their lying, whether men bring us to judgment or not. And Annanias and Sapphira were instantly hurled into death for disobeying God's command. And by that fact God says to you and me, "I hold you responsible to me for your conduct" (See Acts 5th chapter).

This history verifies the statement "Though joined hand in hand the wicked shall not go unpunished," nor evade responsibilty.

But again take the case of the rich man and Lazarus. This rich man was clothed in purple and fine linen, and fared sumptuously every day. Lazarus was poor and needy. Little did the rich man regard that he was in any way responsible for the suffering of the poor beggar. He might have pitied the poor wretch, if he saw him at all, without feeling under any *obligation* to do anything for him. But in the sequel, when he passes over to the other side he is called to account, and made to weep in a hopeless condition, for not having done the will of God concerning the poor man. Ah, responsibility is upon us. We cannot live void of it. It is as omnipresent as God.

III. Its Measure. The fact and source of responsibility being made out, we next raise the question, What is the measure of it, to what extent does it go? Is there any way to determine this matter? We answer yes. Like everything else, responsibility can be measured and its limits ascertained. Our responsibility for the performance of any work is determined.

1. First by our ability to do it. Man is considered blameable, who being able, neglects to pay his debts; but he who meets with misfortune and cannot pay, society excuses. The man also who has $10,000 worth of property is held responsible for ten times as much taxes as he who owns but $1,000. And

in Scripture the men with talents "according to their several ability," were responsible in proportion to their talents. The one with ten talents was ten times richer than the one with only a talent, and therefore his responsibility was ten times greater.

Again, we are told, "It is accepted according to what a man hath; and not according to what he hath not" (2 Cor. 8:12).

Now ability to do good in society consists of knowledge, earthly possessions and virtue. If we know the better way we must impart that knowledge to those who are ignorant, or suffer the same disaster that comes upon them through ignorance. If we are possessed of earthly treasures, we are able thereby to lessen the suffering of the unfortunate; and are responsible for the amount of suffering we are able to extinguish. And if by our example, we can lessen vice, we are responsible for the existence of so much vice as would be prevented, did we but set the example of virtue.

2. In the second place, responsibility is measured by the opportunities we have. Both ability and opportunity must be taken together, to accurately measure it. We may have ever so much ability, but if we have no opportunity to use it, we are not responsible. Or we may have opportunity, privilege, and no ability, and the result is the same; save where our lack of ability is our own fault, as noticed before in this sermon.

Let us then consider the opportunities that surround us, in search of the extent of our responsibility.

First then, as Christian people we occupy an eminence in the world, which commands its respect. Our homes are in the greatest government on earth, whose citizens are welcomed to every land on the globe. This fact affords the finest opportunity for foreign missionary work Christians have ever enjoyed.

Again, the popularity of Christianity, as shown by the 685,000,000 of people in the world, who endorse it, presents an opportunity to successfully preach it, that no excuse can be offered on that score. Moreover the increase of general intelligence, by which the work of teaching Christianity is shortened; the presence of the Bible translated into all languages; a partial knowledge of its teaching already received, opens an opportunity for the spread of the gospel, unequaled in any preceding age, since its introduction into the world.

A better insight into a proper division of the word of truth, by which we are enabled to distinguish between the different dispensations of God's government; the discovery of lost manuscripts; the fulfillment of prophecies; the widespread study of the Scriptures; the willingness of men and women to be teachers, and their children to be learners in the thousands of Sunday-schools; the reaction from Infidelity, by which the public mind turns toward the Bible; the rapidity of travel, by which missionary fields can be quickly reached; the press, by which papers, books and tracts can be circulated by the million, and the vast amount of means under the

control of Christians, present such opportunities, that our responsibility is immensely great. We can work at home and abroad; in the family, the church, and in the Sunday-school. We are responsible for the condition of things now, and God will call us to account. Reader, are you ready? Take this measure—ability and opportunity—map out the limits of your responsibility, and may God help you to meet it bravely, and lovingly.

IV. Its Duration. When will our responsibility end? How long will it last? A few words in answer, and we will close. A child is responsible to its parents till its majority. An officer to the government till expiration of his term of office, to which elected. Indeed, where duty is enjoined, we are responsible in every department of life, till the duty is performed. This is likewise true in the way of God. Jesus says, "I must work the works of Him that sent me, while it is day." His responsibility continued with the "day," which means during life (John 9:4; Eccl. 9:10; Heb. 9:27).

"Live soberly, righteously and godly *in this present world*," teaches clearly the duration of our obligation. "Be thou faithful *until death*," etc. (Rev. 2:10). These, with many other passages, settle the question of duration. We hear of men retiring from business; resigning office, and surrendering their responsibilities therein, and living thereafter in ease and retirement. This is perhaps possible in some of the affairs of men, but not in the service of God. The duty committed to us, requires a lifetime for its

performance, whether it be long or short. Then let us come up manfully and nobly to the full measure of our obligation, continuing therein, till the summons of death shall relieve us, and we pass to our rest. And may God add His blessing to our feeble efforts; and in the last Great Day, may we all be admitted into the realm of eternal bliss at His right hand! Amen.



H. A. NORTHCUTT.

[illegible] preachers have made a more satisfactory [illegible] revivalist than the subject of this sketch. Though [illegible] ordinarily residing in Missouri, for several years past, his principal field of labor has been in Iowa, where his labors have been remarkably successful. In Keokuk alone he has held three protracted meetings in addition to regular work, aggregating over 200 additions. [illegible] Oskaloosa, Altoona, Cedar Rapids and West Liberty have reported over 200 accessions through his labors.

He was born in Ralls County, Missouri, near Hannibal, November 13, 1843. Joined the [illegible] Church at Milport, Knox County, Missouri, when [illegible] years old. Was elected elder at twenty-one, and ordained by the [illegible] commission to preach, March 16, 1871, where he held [illegible] membership. His father is a preacher of thirty years' [illegible]

In personal appearance, he is [illegible] five feet eight inches in height; weighs about 150 [illegible] is shown a little gray, with dark soft eyes [illegible] shows the warmth of his overflowing heart, when [illegible]

In sermonizing, he lays no [illegible] claims, or even great accuracy in quotations. He [illegible] poetic fancy, nor scholastic [illegible] theology, but [illegible] and direct to the heart with [illegible] wisdom fashioned [illegible] sings with fervor of soul, and [illegible] prays in close [illegible] agony, and he adds much [illegible] trust all the [illegible] needs all within [illegible] influence, to [illegible] him, into closer [illegible]



H. A. NORTHCUTT.

FEW preachers have made a more satisfactory record as a revivalist than the subject of this sketch. Though nominally residing in Missouri, for several years past, his principal field of labor has been in Iowa, where his labors have been remarkably successful. In Bloomfield alone he has held three protracted meetings, in addition to regular work, aggregating over 200 additions. Oskaloosa, Altoona, Cedar Rapids and West Liberty have received over 200 accessions through his labors.

He was born in Ralls County, Missouri, near Hannibal, November 13, 1843. Joined the Christian church in Millport, Knox County, Missouri, when ten years of age. Was elected elder at twenty-one, and ordained by the same congregation to preach, March 16, 1871, where he still holds his membership. His father is a preacher of thirty years standing.

In personal appearance, he is about five feet eight inches in height; weighs about 150 pounds; black hair, showing a little gray; with dark soft eyes that fitly express the warmth of his overflowing heart, when in discourse.

In sermonizing, he lays no claim to homiletics, or even great accuracy in quotations. He cares not for poetic fancy, nor scholastic phraseology, but makes his appeal direct to the heart, which he seldom fails to arouse. He sings with fervor of soul, and well; prays in childish simplicity, and breathes such a spirit of trust all the time, as leads all within the circle of his influence, to gather with him, into closer communion with God.

WHY MUST CHRIST DIE?

BY H. A. NORTHCUTT.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.—1 Peter 3 : 18.

THE history of Christ from His birth in Bethlehem to His ascension from Mt. Olivet, is full of deep and thrilling interest to us and to all the sons of men. We hang upon every word, look and act of His with intense feeling, wondering what will be the next.

He was ushered into this world amid the singing of angels whose song has become the chorus of every land and is destined to be sung by every tongue. Such a demonstration never hailed the birth of any other being.

He lived a life unparalleled in the history of man. Infidels may try to explain away His miracles, and succeed in doing so to their own satisfaction, but they have ever failed to account for the purity of His life. They dare not offer a criticism on His life. The greatest miracle this world has ever known is the perfect life of Christ.

He expired amid the most awful and sublime phenomena ever known. This earth, which had

moved steadily on for four thousand years, trembled from center to circumference when the cross to which He was nailed was uplifted; the rocks let go and fell apart. All nature felt the shock. The king of day veiled his face and refused to look upon the scene. Oh, what a tragedy to stir the soul? The earth was the theatre, wicked men the players, the Marys of earth and angels of heaven the lookers on.

But why must Christ die?

1. To fulfill the prophecies.

In the Old Testament there is a long chain of prophecies reaching through a period of four thousand years, and fulfilled at His death. His whole life as well as His death was a fulfillment of prophecy. In every path He trod, every home He visited, every city He entered; on tree and house and street might have been truthfully placed the words: "Thus it is written." He was Job's Living Redeemer," Malachi's "Sun of Righteousness," and Isaiah saw Him "as a lamb led to the slaughter." Isaiah prophesied further: "As a sheep before her shearers is dumb, so opened He not His mouth. He was cut off from the land of the living. He made His grave with the wicked and with the rich in His death: because He had done no violence, neither was any deceit in His mouth." See Him on the cross, lamb-like dying without a murmur.

Anything short of His death would not have satisfied the Old Testament: hence, the *necessity* of His death.

2. Christ must die to make binding His testament.

While Christ was on earth He made a will bequeathing upon certain conditions, an inheritance to the sons and daughters of men. That will was not of force while He yet lived: as Paul says in Heb. 9: 16, 17, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."

While Christ was upon earth and before His death He could say to the penitent, "Thy sins be forgiven thee," and to the thief on the cross, "To-day shalt thou be with me in paradise." But since His death no man need expect the forgiveness of sins, or an inheritance among the sanctified, except in obedience to His will. "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock," etc. "He that believeth and is baptized shall be saved." "Blessed are they that do His commandments that they may have right to the tree of life and may enter in through the gates unto the city."

Oh, for a spirit of obedience among the people! Sinner, arise and come to Jesus. Stretch out your trembling hand, take hold of His and cling to it until you pass in through the pearly gates and stand before the great white throne and listen to your Father say: "Well done, thou good and faithful servant."

3. He died that repentance and remission of sins should be preached in His name. See Luke 24: 46, 47. "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day: that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Without His death there could have been no forgiveness of sins. All the blood shed upon Jewish altars could not atone for sin. Hence, Christ must die and His blood find its way back to the first penitent this side of Eden's gate and follow on until the last penitent this side of eternity shall be forgiven. Thank God for the death of His Son!

> "Were all the realms of nature mine,
> This were a gift by far too small;
> Such love, amazing, so divine,
> Demands my soul, my life, my all."

4. Christ died to prepare the way for the descent of the Holy Spirit

"Nevertheless, I tell you the truth. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16: 7).—See also John 7: 39.

"But this spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given, because that *Jesus was not yet glorified.*" Jesus said to His disciples just before He left them, "I will not leave you comfortless, I

will come again," (John 14: 18). Are we to understand from the passages just cited that the Holy Spirit had never been sent to any person or persons?

We have always believed that such men as Moses, Job, Isaiah and Daniel had the Holy Spirit; also John, the Harbinger, who said, "Behold the Lamb of God which taketh away the sin of the world." The seventy who were sent out, at whose approach the devils trembled, the twelve to whom power was given to heal the sick and work various kinds of miracles—all these did their wonderful works before Christ ascended. How can this be reconciled with the Scripture referred to? *The Holy Spirit was given to persons before Christ's ascension for one purpose, and to persons after His ascension for another purpose.* The work, or office of the Holy Spirit before His ascension was to enable persons to work miracles and foretell future events, which power ceased with the Apostles and their co-laborers. *Now* Christians receive it as a *comforter.* Thank God we have such a comforter.

It is better for us to have the Holy Spirit *in* us than to have it *among* us as it once was. Methinks it is better for us to have this comforter, than to have Christ dwelling upon earth as He once did. Suppose He were here as He was once, how few would in a lifetime be permitted to see Him or hear His gentle voice. Even when He was here in the narrow strip of the world in which His mighty works were performed, it was with great difficulty that He could be approached. See Zacheus climbing a tree in

order to see Him, and the poor, sinful woman who cried after Him for hours saying: "If I can but touch the hem of His garment, I shall be made whole."

Having the Holy Spirit as a comforter, Christ is with us all the time. Wherever there is a child of God there is the Spirit of God. In the crowded city, in the lonely desert, "at home or abroad" the Holy Spirit is ever with us.

How may this Holy Spirit be received and enjoyed? *By obeying the commandments of Christ.* "If ye love me, keep my commandments; and I will pray the Father and He shall give you another *Comforter*," etc., (John 14:15, 16). "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the *Holy Ghost*" (or the Comforter), (Acts 2:38). "And we are witnesses of these things, and so also is the Holy Ghost, whom God hath given to them that *obey* Him, (Acts 5:32).

If I would enjoy more of this Holy Spirit, I must be more obedient to Christ, I must live nearer to Him. Brethren, let us not grieve the Holy Spirit whereby we are sealed unto the day of redemption, but let us pray as did David, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me." Praise God for this comforter.

5. *He must die to reconcile us and bring us back to God.* I suppose the death of Christ did look

God-ward, did affect God, but to what extent I do not know. But I do know that His death looks man-ward, and its effect is marvelous.

The doctrine that God is angry with the sons of men and cannot have mercy upon them until He has wreaked vengeance upon His only begotten Son, is contrary to my idea of a loving Father. God was angry neither with Christ nor the sons of men. Twice does He call Christ His "well beloved Son in whom He is well pleased." And He so loved the world that He gave His Son to die that whosoever believeth in Him should not perish but have everlasting life.

Christ was not *punished* for our sins, but He did *suffer* for them. There is a vast difference between punishment and suffering. The guilty only can be punished, while the innocent may suffer.

I visited at one time a family composed of father, mother, two daughters and one son. The mother and two daughters were Christians and belonged to the congregation for which I was preaching. They had not been to church for some weeks and I asked them the reason why. All were silent for a time and they then burst forth into tears while one of the daughters said: "We have not had the heart to come; we are covered with shame and disgrace and we feel that death would be a sweet release." What was so terrible as to thus crush the hearts, blast the lives and make a hell of earth? A drunken father and brother. These daughters did suffer but were not punished, the drunkards only could be punished.

I have described a scene only to well-known in the world. O God, help us to banish this monster, this demon of hell that has caused so much suffering in our land.

We may suffer in consequence of Adam's sin, but be punished only for our own. Christ never sinned, therefore, was never punished, but He did suffer for our sins. But why did He suffer? *That He might bring us to God.* (1 Peter 3:18).

If our salvation had been a commercial purchase or transaction, God would have saved all, or if it had been a matter of philanthropy or power, God would have saved all. But God *could not save man* (I speak reverently) unless he *came back* to him; hence, Christ *must die to bring man back to God.*

All Christ said and did was to make man willing to be saved. He holds up His hands crimsoned in His own blood and says, "Will you be saved?" He would say, "Behold these blood-beads running down my face; see my torn side, now will you come to God?" O sinner! will you not sit beneath the dropping of that thorn-crowned summit until your stubborn heart gives way, your cheeks turn pale and with quivering lips you say,

> 'I yield, I yield, I can hold out no more,
> I sink by dying love compelled,
> And own thee conqueror."

Nothing short of His death would have so effectively brought us to God. The purity of His life, the tenderness of His great heart and His tears might

have drawn some; His suffering in the garden might have drawn others; but God gives us a greater demonstration of His love than all this—He permits His Son to be nailed to the cross.

Why must he be nailed there? "And as Moses lifted up the serpent in the wilderness, even so *must* the son of man be *lifted* up," (John 3:14). "I, if I be lifted up from the earth, will *draw* all men unto me" (John 12:32).

His death, burial and resurrection which Paul termed the gospel, is the drawing power of God. Whosoever resisteth that power, resisteth the power of God, "my word" (or gospel) "is quick and powerful," that is, it is *full of power*.

Paul says he pursuades men, that is, he pursuades men to come to God, by preaching Christ. Under the influence of this gospel, Agrippa said to Paul, "Almost thou pursuadest me to be a Christian."

At one time a city preacher made an appointment to preach to an illiterate people of a certain inland town. After he had sent the appointment he began to ask himself this question, "How can I interest those people? If I go there and preach theology as I do to my congregation in the city, they will not comprehend it; what shall I do?" He at last resolved liked this: "I will leave my theology at home and I will go and preach in its simplest form, the gospel, or Christ crucified." A large audience greeted him. He said that before he was half through he noticed that one-half of the congregation was in sympathy with the discourse, and when he was done,

the whole audience was bathed in tears. The people said, "we never heard such preaching before; we can understand and appreciate that kind of preaching." Would to God there was more plain and simple gospel preached and less theology. The contest to-day is not over theology, dogmas, hair-splitting questions nor speculations, but over the crucified form of the Son of God.

To illustrate how his sufferings and death may persuade us to come back to our Father, we will suppose a case, one not unreasonable, but has often occurred. Suppose the younger son of a family has become a prodigal, has gone into a far country. One evening as twilight deepens around that home, the father groans and says, "I am so sad this evening, how many are the troubles we have to bear in this life." The elder son hears his father and says, "Father, what can the matter be?" "Oh, I was just thinking of your prodigal brother; I wonder where he is to-night? He may be hungry, he may be cold. Poor boy, I will never see him again I fear. If he only knew how he is grieving me he would surely come back." At this juncture the elder son says, "Father, I'll go and search for my brother and if I find him, will try to persuade him to come back to you." The elder brother starts on the long, perilous journey. After days of travel, part of the time through an enemies land, he finds his brother, ragged, and so poverty-stricken that he is compelled to feed swine. The elder brother tells the younger of the abundance in his father's house, tells him of

the grief and love of his father and how anxious the father is to have him come home. But the prodigal says, "I will not go." Still his brother pleads and will not give him up. By and by an enemy comes upon them and the elder brother is killed. The prodigal son looks upon his brother, bleeding and dead before him, and soliliquizes thus: "Oh! how great must have been the love of my brother to come all this long journey for me; and how great must have been the love of my father to permit him to come." He comes to himself and says, "I will arise and go to my father."

So, dear sinner, Jesus has come the immeasurable distance from heaven to earth, and has died to persuade you to come back to God. Yes, Jesus was slain to bring you to God. Do I hear one saying, "I will arise and come?" God help you to come and come *now*.

Since God has ordained that preaching a crucified Redeemer shall stir the souls of men, and draw them to Himself, I ask, dear sinner, has it had its desired effect upon your soul? Have you listened to this gospel with indifference, have you had no feeling as you listened to this tale of love and sorrow? No, no, it cannot be. If the death of Christ would cause the sun to blush in shame, the earth to reel and the flinty rocks to fall apart, is there not power enough in it to melt the hearts of men?

Sinner, follow Jesus from the manger to the garden, from the garden to the judgment hall, from the judgment hall to the cross on Calvary. See him

bleeding, suffering, dying, all this for *you*. Yes, He *must die*, *He must be lifted up* to draw sinners to Himself. Not one drop of His blood, but all the blood shed by Him was necessary to the salvation of men.

Having heard this gospel, you are now placed in a solemn and critical situation. Jesus says, "If I had not come and spoken unto them, they had not sin; but now they have no cloak for their sin." (John 15 : 22).

As men are free moral agents, as soon as they hear and understand the gospel, they are under obligation to embrace it. A knowledge of duty always binds the individual to a performance thereof. Indifference is disobedience. To stand still when Christ commands you to follow Him is to resist His authority. Sinner, ask your most intimate friend who sits nearest you if you ought not come to Christ *now*. Ask your brother, sister, father, mother, will they not all say, "Yes, by all means come now?"

Suppose you could ascend to heaven and ask the angels, would they not say, "Yes, come to Jesus?" Suppose you could ask a sainted mother who has long since entered the joys of her eternal home, would she not say, "Yes, my child, come at once?" Suppose you could unlock the gates of hell and could ask the lost ones, what would they say? We have heard from that world but once, then the rich man said to Father Abraham, "Send Lazarus back to yonder world, I have five brethren there, that he may warn them not to come to this place." Since

heaven and earth and hell, and the good and pure of all ages, exhort you to come, why not heed their warning voice.

Then see Jesus holding out to you His bleeding hands, and hear Him pleading all the day to you to come. Oh, how can you stay away! Will you not say from the depths of a convinced and convicted heart:

"I am coming Lord!
Coming now to Thee;
Wash me, cleanse me in the blood
That flowed on Calvary."



CHARLES BLANCHARD.

ch is here introduced. He was
nty, Iowa, September 7, 1861, and
in his twenty-third year. He grew
owned by his father, who is an indu
cessful farmer, until he was seventeen years old
to Wapello, four miles away.

From that time till he was twenty, he engaged
winter and working on the farm in
body and mind for the responsibilities
attended school at Eureka, [illegible] one year
ing here and there during the
dents com[illegible]pleting the
He was baptized by L. C. W[illegible], and made his
first attempt at preaching at
twenty years of age. Having
school till June, 1883, when he
of the ministry and took a
was being organized by the
still labors with great acceptance
success.

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CHAS. BLANCHARD.

A FAIR exhibit of the Iowa pulpit could not be given, without at least one representative from among the young preachers. Consequently the subject of this sketch is here introduced. He was born in Louisa County, Iowa, September 7, 1861, and is consequently in his twenty-third year. He grew up on a farm owned by his father, who is an industrious and successful farmer, until he was seventeen years old; having had the advantages of the the district school and the city schools in Wapello, four miles away.

From that time till he was twenty, he engaged in teaching in winter and working on the farm in summer, thus training both body and mind for the responsibilities of life. Thereafter he attended school at Eureka, Illinois, for about one year, preaching here and there during the time, as is the custom of students contemplating the ministry.

He was baptized by L. C. Wilson, July 13, 1879, and made his first attempt at preaching, at Matamora, Illinois, when but twenty years of age. Having returned from Eureka he taught school till June, 1883, when he entered regularly upon the work of the ministry and took a field in Monona County, Iowa, which was being organized by the State Evangelist. In this field he still labors with great acceptance, and has had reasonable success.

He is large hearted, and true by nature; and these, warmed by the sympathy and culture of a Christian mother, give him strong character. He is intensely in earnest in his chosen life work, and highly appreciates any assistance he receives. He is very devoted to God, and no amount of cares ever robs Him of his pious devotions. He has almost a mania for personal purity and mastery over sin. The following from a letter brings

him out very well: "I have worked hard; studied hard; in the field, in the school-room, by the teacher's desk, on the cars, and in the short space of time I have been in the regular ministry. I have struggled hard with sin—how hard, God and my own heart only know. I have tried above all to be honest: to keep pure and out of weakness, always and earnestly pray to be made strong; have always tried to do my work well, whether plowing corn, going to school, or preaching."

In personal appearance, he is about five feet ten inches in height, and weighs about 145 pounds; spare build; fair complexioned; youthful countenance, expressing easily the kindness of the heart within, and a voice that indicates a command of self.

In style, conversational, with great earnestness; very direct without display of self, but earnestly pleading for Christ with seeming obliviousness to any other claim in the world. Fraternal greetings to every one, especially to the children. He will be a success in the ministry if no misfortune befalls him.

ARE YE ALSO DECEIVED?

BY C. BLANCHARD.

"Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this man. Then answered the Pharisees, *Are ye also deceived?* Have any of the rulers of the Pharisees believed on Him?"—John 7:45, 48.

"There is a story long beloved by man,
Earth hath no such plan."

ARE we also deceived? Or are we deceiving ourselves? Is this story long beloved, this sweet Evangel among men, true, or is it not? Are its "virtues" *virtues* indeed? Its "finalalties" *finalties*? What is truth? Truth is divine. He that answers this question must be divine. "Never *man* so spake!" (Rev. Ver.) Is not this One more than man? Is He not divine? What is His authority? Can He answer? Is this of a truth the prophet? Look we for another? When the Christ cometh will He do more wonderful works than these? Is not this the Christ? Surely this is the Christ!

But some will say, "How can these things be? What, doth the Christ come out of Galilee? Search and see that out of Galilee ariseth no prophet! Some say that He is a good man. Others, no; for He

leadeth the people astray. Are ye also deceived? What then? Do men gather grapes of thorns, or figs of thistles? Either make the tree good and its fruit good, or the tree evil and its fruit evil!" What is Truth?

Either the religion of the Galilean Prophet is true, or it is the strangest deception ever perpetrated against humanity.

If it is not true, what? Then the Bible is not true. Then the psalms of Israel's sweet singer, which have soothed and comforted so many of earth's weary; cheered so many of earth's striving; sustained so many of earth's falling; quickened the spiritual aspirations of myriads; inspired the sweetest songs ever sung by mortals; filled vast temples and cathedrals with holy music; echoed in caves and mountains; went humbly, gladly up from huts 'mid mountain and forest; cheered the hour of age, and pleased the heart of childhood; filled with holy awe and reverence the sacred assembly; nerved the heart of the warrior, and shouted in the song of the victor; sustained in the hour of trial, and consoled in the time of mourning; been softly sung o'er by the bedside, and lisped in broken strains by the dying; sung in the homes and haunts of the living, written on the tombs of the dead! But what of all this? These are but the fine fancies of a gifted but dreamy shepherd lad! This royal Prince, indeed, is the prince of magicians! These things are not true, however sweet they be, for David in the Spirit called Him Lord, and speaketh likewise of His coming!

Then the prophecies—open visions of the majestic story from above; the Spirit's songs in the night-watches in the dawning of the Day-Star from on high; the holy breathings of those who sought diligently how they might look into these things; who saw the promises afar and greeted them; and who endured as seeing Him that is invisible,—these, in like manner, are not true, are but the fancies of idle dreamers, —if, indeed, Emmanuel hath not come. "For all the prophets from Samuel and thereon downward as many as have spoken, have likewise testified of these days." "To Him bear all the prophets witness, that whosoever believeth in His name, might have everlasting life."

Moses also saith: "A prophet shall the Lord thy God raise up unto thee from among the brethren, like unto me, and unto Him, shall the gathering of the people be. And it shall come to pass that whosoever will not hearken unto this Prophet, shall be utterly cut off from among the people."

But more: The manifold, gracious words of Messiah, whereat the people wondered, and the multitude were astonished; their sweetness, their purity their compassionate tenderness; their authority, their strong condemnations; their precious invitations, precious and exceeding great promises, these are untrue, or meaningless, or deceptive, if Jesus be not the promised Messiah. His words bear witness of Him. "The words that I speak unto you are not mine, but the Father's which sent me." But if He is not the Son, then His saying is not true. If He

bear witness of himself, His witness is not true. Then we know not what is truth; for if he be not the Christ, then He is not the truth. And He who spake as never man spake, in parables unto the multitudes, hath left unapplied the parable of parables, unsolved the mystery of mysteries, "God is love!" For if he be not the Son, then God hath not loved the world, nor sent the Son to be the Savior of the world! Then the sweet Evangel among men hath lost its sweetness; Faith hath been crucified between two malefactors, in the person of the third; while Hope lies deeply buried in an unknown tomb; and Love is yet a stranger in the world, and man a pilgrim in the earth as all his fathers were; but not as they, look *we* for the Coming One!

> "We sit unowned upon our burial sod,
> And know not whence we are, or whose we be
> Comfortless mourners for the house of God—
> The rocks of Calvary!"

Then the apostles' strong teachings are but as the impossible ideals and imaginings of the Hermits 'mid the desert caves? What profit, if after the manner of men they fought with beasts at Ephesus? What avail their strivings unto blood; their strong exhortations to their brethren in bonds? For, indeed, say they, if Christ be not risen from the dead, then is our preaching vain, your faith vain, and ye are yet in your sins. And if in this life only we have hope in Christ, we are of all men more pitiable. Yea, we are found false witnesses of God, if so be that the dead are not raised!

Then the learned of the world are deceived. The learning of the world to-day is for Christ, not against Him. The best learning of the world is not opposed to Christ. The gospel is not opposed to enlightenment. It is the true culture. A universally enlightened and thus a universally saved people; an illuminated and a sanctified humanity, are *divine* apprehensions. "It is God that hath said, light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." God saves men by illuminating their minds through the gospel of the glory of Christ (2 Cor. 4:3–6). Next to perversity of will, and worldliness, the worst enemy of the gospel is ignorance.

Not even the learned scientists are unbelievers. Of the American Association for the Promotion of Science, held, I think in 1880, over three-fourths of the two thousand members, were believers in the divine mission of Messiah, and the Royal Society, consisting of the most eminent scientists of Great Britain, thought it not unbecoming during one of their recent meetings, to adjourn on the Lord's day, and themselves engage in a special service to the Most High, avowing their mutual faith in the one Supreme Being. "Science bows low at the foot of the cross." The learned pay tribute to the one greater than Cæsar! But if Jesus be not the Christ, if His high claim is not true, then these *are also deceived.*

Then our universities, colleges, seminaries, and

public schools, are engaged in propagating a magnificent lie! The larger part of our higher institutions of learning have been founded, and are sustained, either immediately or by the influence of the church. Our public schools are the out-growth of the Puritan idea of intelligence, drawn from the book of books to them and us. But, if the religion of the Galilean Prophet is not true, then wisdom hath become the handmaid of folly, and we are her children!

Then the ministers of the gospel are engaged in an abominable traffic with men's souls! What we had accounted "holy toils" for the Holy One that died, if indeed He liveth not again, are but a blind and reckless traffic with immortal wares! Who cares for the souls of men? Who lead the blind? "Verily, if the blind lead the blind, they both fall into the ditch." If the religion of the Nazarene Prophet is not true, then ministers of His, however pure, devoted, self-denying, god-fearing, are nevertheless deluded and delusive men; and self-protection demands, that along with other deceivers, we "Beware of Frauds!" Post it up in public places; by the road-side; on the street-corners; on the lamp-post; on our highway bridges; in the cars; on the church-doors; over the pulpit and public rostrum; in our school-houses; over the mantle-piece; yea, on the grave-stones of loved ones—lest they defraud us even of their lifeless dust!

Then, like the Athenians, we are engaged in worshiping an "unknown God." Their mocking of the

resurrection, is the first scorn of an idle tale. They were wiser than apostles, hence wiser than we. Professing ourselves to be wise we are become fools.

With the Agnostic of our own day, we cannot speak certainly of the beyond. In what word of comfort shall we speak to one another? We do not know that man has any soul! The doctrine of Immortality is a huge deception, having no sufficient basis on which to rest. The resurrection is a mythical tale. *The dead rise no more?*

With the Ephesians we are without God and without Hope in the world. The Hope of the faithful followers of the Galilean Prophet, is a bauble in mid ocean; it is like a broken cable; it is an anchor dropped in a bottomless sea! Verily, it reacheth not into the heavens, but is buried in the graves of all men! The earth and sea are one *eternal sepulcher!*

Then the prophets,' Messiah's, Apostles' sufferings and bitter cryings and tears, with mighty trials of faith, not accepting their deliverance, are but as the fabled stories of the gods.

The scornful "Aha! let Him come down from the cross now, and we will believe on Him," finds no answer. There is no answer in death! O, son of man, there is no wisdom in the grave whither thou goest! If the grave hath not been opened, if the Lord be not risen indeed, then our faith is vain, the scornful laugh mocks our hopeless woe, and "they also which are fallen asleep in Jesus are perished!"

The apostles' midnight songs and prayers give back the echo, *O, deluded men!* Festus was right

when he said, "Paul, thou art beside thyself; much learning hath made thee mad!"

This heresy that was everywhere evil spoken of, is the worst heresy that ever obtained among men. Saul of Tarsus was fairly right when he thought within himself that he ought to do many things contrary to this way. *It is not the way*, if Jesus be not the Christ of God.

The martyr's triumphant march is but as the vilest criminal to the gibbet or the stake. Their fires are as the false beacons of the wreckers along the main.

The vaunting boast of the hardened criminal, "I am an Ingersoll man!" contains more of truth and as much of triumph as Paul's grand burst of Christian hope, expectation and joy,—if the gospel which he preached be not true; and it is not, else Jesus is the Christ, dead, buried, and raised again the third day, "according to the Scriptures." And if the Gospel which Paul preached is not true, then have we received the grace of God in vain. Nay, then the grace of God, which bringeth salvation, hath not appeared. Salvation's song is hushed forever. Hushed then, the voice of them who "bring glad tidings of good things unto all people." Ah! weary and worn the feet on the mountain tops! Moss-grown the threshold of the household of God. Silent all as the grave, 'mid which it stands! A silent teacher still that mortal men are going the way of all the earth. Solemn reminder of the hope, the joy, the gladness, the glory, that men once dreamed of here, but which never again may be!

What avail those strifes and stormings; those sufferings by ship-wreck; that day and night in the deep; those journeyings often; perils of waters; perils of robbers; perils by his own countrymen; perils by the heathen; perils in city; perils in the wilderness; perils in the sea; perils among false brethren; those watchings often, in weariness and painfulness; in hunger and thirstings; in fastings, in cold and nakedness; and besides all these things, the care of all the churches? Those burnings and yearnings for the weak, or offended, or offending? What avail it, Paul, though you were in labors more abundant; in stripes above measure; in prisons more frequent; in deaths oft'? Ah! Surely Paul, thy glory is in the things which concern thine infirmity, if Jesus be not the Lord's Anointed—Blessed forevermore!

Then the parting words and smiles are but as delusive beckonings of children at their play. We are like children, piping one another in the market places, and saying: "We have piped to you and you have not danced."

What we thought were monitions from the unseen are but idle fancies, and utterly unworthy our cherishing. "Mother, turn up the light?" No! Turn it down! Blow it out! Blow out the memory of that smile! Forget forever the memory of that last whisper, "I am better now!" Dead! Gone forever! Then throw away that faded flower? Cherish no longer that hope; *it too is dead!* The "unknown" is—NOTHING! The "unseen" is—NOWHERE! *O, what dreamers we are!*

Then the very inscriptions on the grave-stones of loved but lost, mock us. The language of the grave-stone is cold, heartless! There are no gossips in the city of the dead, say you? Ah! They are gossips, big and little! They will be your and my nearest neighbors by-and-by. We will be like them very soon! Ere long we will gossip over black and white pailing, with everybody that comes along, and be the veriest deceivers! For man hath staked off God's Acre and written it all over with lines—else Jesus be risen from the dead. For if He be not, how say we the dead in Christ shall rise? If Christ be not risen, if the dead rise not, then are we deceived in life, and the veriest deceivers in death!

Then the very bells that ring on the recurring morn of the first day of the week, when it was heralded the hopeless disciples, by those who were early at the sepulchre—"The Lord is risen indeed!" but adds mocking to their hopeless woe and ours, if indeed, some came by night and stole His body away. It matters not where they laid Him; if He be not risen again, then theirs and ours is a hopeless woe, and every bell that rings, but repeats the echo—*Woe*, WOE, WOE.

The merry-makings of the Christmas holidays are but as the reckless rush of the frenzied throng at Belshazzar's fatal feast. These things can only mean, "eat, drink and be merry, for to-morrow we die!" Even now the fatal words are written. "Weighed in the balance and found wanting." Look heavenward! Read them in the rain-bow colors of the clouds!

Listen! Hear them out of heaven's serenest skies! Read them in the langauge of the flowers! Hear them in the patter of the rain-drops; in the falling of the snow-flakes; in the rustle of the leaves! Fancies these? Nay, verily these things are true, if the Voice from the Majestic Story hath not spoken that other strong word, "This is my beloved Son, Hear Him!" For if His disciples, which companied with Him in the Holy Mount, have followed cunningly devised fables, then are we also deceived!

Max Muller says: "The history of man is but a sad, piteous wail, save for the fact that man is, and hath always been seeking after God, if hapily he might find Him, though He be not far from us all." But O, how this Scripture mocks us, if God hath not revealed Himself to man! And this He hath not, if the religion of Jesus be not true! For who hath spoken like this One? Who so like unto all we might conceive the Son of God to be? Who so holy, harmless, undefiled, and separate from sinners as He? Who so wise, or so worthy to speak unto us the words of eternal life, learned on the bosom of the Father? Unto whom shall we go? We know not whither! How can we know the way? The orphan-children's cry, "Show us the Father and it sufficeth us," finds no one to answer with reassuring, gentle, loving words, rebuking while comforting our faithless hearts. Bereft of the Father man is—

> "An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry!"

Bereft of heaven; of the holier passions of these our human hearts; of our immortal hopes; of our unsatisfied longings after purity and peace; of these heavenlier visions of the glory that *once* was, yet *shall* be; bereft of these notwithstanding all our wisdom, our science so-called, our philosophies; our material marvels; our miracles wrought with human hands; our pride, our pomp, our glory; our songs, our fantasies, our very ecstacies of short-lived joy; it still remains, a sad commentary indeed, upon the wisdom of the least wise of all earth's habitants,—*man's history is but one unending purposeless tragedy!*

Our driving, mad, swift-flying world, with all its myriad multitudes, is doomed to total oblivion! Scientists say our world is dying. It is! Centuries hence, those who may have escaped the well nigh universal doom of a million worlds we know not of (if perchance there lives a *nobler* race than we, *in holding forth their immortality!*) will turn their spy-glasses earthward and pronounce the verdict. A DEAD WORLD! NO LIGHT! NO LIFE!

II. *If the religion of the Galilean Prophet is true, then vice versa!*

Then those who oppose or reject Him *are deceived!* The teaching of Jesus is positive. It were not Divine if otherwise. Its *faith*, *work*, *life* must be positive. He that is not for Him is against Him. He that gathereth not with Him scattereth abroad. He that rejecteth Him rejecteth also the Father which sent Him. Such are found fighting against God!

"This is my beloved Son: Hear Him!" Such heaven's high oracle from the mount of glory. "Jesus is the Christ, the Son of the Living God!" Such the testimony of the apostles and prophets, who were eye-witnesses of His glory. Moreover, He "was declared to be the Son of God with power according to the spirit of holiness by the resurrection of the dead!" He is alive forever more! *He reigns!* He is the righteous, holy, just One! He is heaven's great high, priestly, kingly One! He is earth's high, priestly, kingly Man! His name is Emmanuel, being interpreted—God with us!

He is the world's Savior. He came not to condemn but to save. He is your Savior. Why oppose, why reject Him? What *evil* hath He done? For what *good work* wrought do you speak against Him? Why war against God's Anointed? Why endanger your soul's safety, your salvation, your eternal glory?

His mission is merciful. His object gracious. His teaching is *new*, holy, heavenly, illuminating, satisfying. Why choose darkness rather than light? Why walk longer mid the dark shadows? "O, give me no guesses for a dying pillow!" Why pillow your weary head upon doubts? Why pierce those way-worn feet? Why tare those tired hands? For we have not followed cunningly devised fables. We have the words of prophecy made more sure, where unto ye do well to give heed, as unto a light shining in a dark place, until the day star from on high dawn upon you. O, friends, fathers, mothers,

brothers, sisters, come up, *come up* OUT OF THE MIST INTO THE SACRED BRIGHTNESS.

They that believe on Him need never be put to shame. This story long beloved is true. The sweet Evangel among men is gracious as He who spake it first in Love's own language! It is Love's message! *God is Love!* Love is ours. Hope is ours. Precious and exceeding great promises are ours! He has called us by His own glory and virtue, unto a like precious character and possession with Himself! "Beloved now are we the children of God." We know not yet what we shall be. But He shall be manifest. *We shall be like Him.* We shall see Him as He is! "Yes, Jesus is coming again!" By and by we shall be forever with the Lord. Himself will receive us into everlasting habitations. The Eternal's tabernacles await us. There is a house not made with hands, eternal in the heavens. The earth shall grow old and perish. Our house in heaven abides. It shall abide forever! Now we are saved in hope. We live in hope, earnestly looking and longing for what shall be.

We are inheritors of all the past: its marvel, its mystery, its miracle! Its examples of faith, of suffering. Verily, the Sufferer hath not suffered in vain. Neither have any ever suffered for Him in vain. Apostles, prophets, martyrs, devout men, godly women, humblest followers of the Nazarene, who bore with Him the cross, then all receive their reward! Are the feet worn and weary? They rest from their labors. Their works do follow them.

They enter into that rest. It still remains! We have entered into their labors. We are sharers in their holy toils, teachings, triumphs! We shall also rest with them after a little season!

Moreover, we are heirs of all the future, because heirs, joint heirs with Christ! Of the heaven we long for, with all heavenly things! Of the Immortality we seek, its glory and honor *incorruptible!* An eternal life, unspeakable! *Eternity and all eternal things!*



J. A. WALTERS.

J. A. WALTERS.

JOSEPH A. WALTERS was born [illegible] county, Ohio, February 16th, 1827. His [illegible] he was but a mere lad, and he struggled [illegible] usual trials in such cases. While [illegible] found himself studying the Scriptures, [illegible] of overthrowing "Campbellism," but he was convinced, as all do, who try that method that what is known "Campbellism," is but Primitive Christianity; and [illegible] yielded obedience in the early part of his [illegible]

After this, he spent about two years [illegible] with the family of William Powell, now [illegible] in West Virginia. [illegible] Richard Williams and Hon. [illegible] all members of the Antioch church, in Muskingum County, Ohio. The encouragement received from [illegible] Isaac Errett, A. Hayes, A. Bigelow and others who stood [illegible] addresses during yearly meetings, created an unsatisfied [illegible] education.

He attended a Presbyterian college [illegible] Sharon, Ohio, where his zeal for the truth, brought him [illegible] conflict with the Presbyterian and Methodist preachers, [illegible] made his first efforts at public preaching and [illegible] faith. Joseph Dunn, L. M. Harvey and A. G. Evans, [illegible] few of A. Campbell, [illegible] by miles to his [illegible]

He entered Bethany College [illegible] and health and he recollecting, [illegible] left in May [illegible] time went to Washington, D. C., and taught school [illegible] months, living in the family of Chief Justice Johnson, Father [illegible] W. Johnson, editor of the "Christian Standard." In [illegible] a trip to Pittsburg, with great improvement [illegible] much more to [illegible] he was to [illegible]



J. A. WALTERS.

JOSEPH A. WALTERS was born in Monroe County, Ohio, February 16th, 1837. His parents died when he was but a mere lad, and he struggled along with the usual trials in such cases. When but sixteen, he found himself studying the Scriptures, with a view of overthrowing "Campbellism," but became convinced, as all do, who try that method, that what is called "Campbellism," is but Primitive Christianity; and to it he yielded obedience in the early part of his sixteenth year.

After this, he spent about two years in the christian families of William Powell, now evangelizing in West Virginia, Elder Richard Williams and Hon. J. W. Williams, all members of the East Branch church, in Morgan County, Ohio. The encouragement received from them, with Isaac Errett, O. A. Burgess, and others who stopped with those families during yearly meetings, created an unsatiable thirst for an education.

He attended a Presbyterian college at Sharon, Ohio, where his zeal for the truth, brought him into conflict with the Presbyterian and Methodist preachers, and he made his first efforts at public preaching, and defending the faith, Joseph Dunn, L. M. Harvey and A. G. Ewing, (son-in-law of A. Campbell) going forty miles to his assistance.

He entered Bethany College in 1855, but health and means failing him, he left in May, 1857. He then went to Washington, Ills., and taught school a few months, living in the family of Elder John Johnson, father of B. W. Johnson, editor of *Christian Evangelist*. In 1859, he made a trip to Pike's Peak, which greatly improved his health, much more than his financial condition.

Upon returning to Ohio, he taught a select school at Antioch, which however, was broken up by the war, and in the meantime, he was happily married to Miss Sue M. McCune of Fairview, Ohio.

Notwithstanding he began preaching in his eighteenth year, he was not ordained till 1860, from which time till 1879, he preached at various places in Ohio, and then removed to Kearney, Neb., and in 1881, to Iowa, and is now preaching for Redfield and Highland churches, his address being Jefferson, capitol of Greene County.

In personal appearance, he is about five feet eight inches in height; of light build, and weighs about 135 pounds, brown hair, what little there is of it; keen hazel eyes, and withal a genial and pleasant expression.

He is an earnest and industrious worker, is always finding some place to push the claims of the Gospel. Is companionable, cheerful and a true yoke-fellow in the Gospel, who is always on hand ready to do his part.

THE WILL OF GOD.

BY J. A. WALTERS.

"Wherefore be ye not unwise, but understanding what the will of the Lord is."—Ephesians 5:17.

THERE is not now, in all this universe, nor was there ever, in all the ages past, nor will there ever be, in all time to come, one single being, however great or however small, concerning which God has not some design, or in other words, a will.

"He, who has stretched out the heavens like a curtain and walks upon the wings of the wind," intends that every creature of His care and love, from the tallest angel that dwells in light celestial, down to the smallest insect that flies above our heads, shall accomplish some purpose of His sovereign will.

If the mission designed for each, had always been perfectly filled, then the most perfect condition of peace and prosperity would have prevailed that could possibly exist in a world like this.

Evidently there has been some violation of the will of Him "whose throne is in the heavens and whose footstool the earth is."

Otherwise who can account for the sadness and sorrow, the pain and death, here and there and everywhere throughout the inhabitable earth. Who or what has disturbed and broken the peace and order that existed in the universe, "When the morning stars sang together and all the sons of God shouted for joy?" Wonder if the infraction has been among the beasts of the field and forest, and the birds of the air?

II. The question naturally arises, how has God imparted His will to man and beast?

We have been taught to call that instinct which guides and controls the animal and fowl. They enter this world fully possessed of this infixed principle. The robin one year old will build a nest as complete as that built by one ten times that age. The pheasant, under its controlling power, will flutter and limp as if badly crippled, to attract the attention of the hunter from her little brood. And they only a few days, or, perhaps, but a few hours from their egg shell home, readily distinguish between the cry of alarm and the call to dinner by the mother bird.

Many other illustrations might be given but these suffice to show the working of that principle by which beast and bird are guided and protected.

Now what naturalists term instinct in animals and fowls may well be styled the will of God impressed on their nature.

And this principle by which they are guided and protected, admits no improvement, as before stated.

"The hive of the bee and the house of the beaver are no better than they were a thousand years ago."

But the principle by which man is directed and protected is very different. The rule designed for his guidance is not inborn. But it has been revealed to him and must therefore be learned by him.

Conscience, therefore, if innate, as some affirm, cannot be that rule. And if it be a creature of education, as claimed by others, it cannot be a correct guide unless it, itself, be correctly guided. Just as is the education which it receives will be its dictates. Like a finger-board on a pivot, which points in whatever direction the wind blows, conscience points or dictates this way or that, according to the education it has received. Hence a Catholic's conscience points one way and that of a Protestant another way. A Mormon's conscience dictates to him that Polygamy is right. Your conscience dictates that it is wrong. The conscience of the Friend, (Quaker) leads him to ignore Water Baptism and the Lord's Supper entirely, while the conscience of his neighbor regards both these institutions highly important.

Mr. A's conscience approves infant church membership, but Mr. B's conscience condemns it.

The fierce opposition of Saul of Tarsus to Christ and his earnest advocacy of Christianity after he had abandoned the Jewish religion and embraced the Christian, strikingly illustrates the mutable character of conscience. With the education and mind of an individual changed, his conscience will condemn what it had previously sanctioned, and approve what it had before condemned.

The case of Saul also shows that being conscientious in a matter does not necessarily make that matter right. If indeed, honesty makes a thing right, then Saul's killing Christians was right. Said he, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). "I have lived in all good conscience before God until this day" (Act. 23:1).

But you ask, "Do not the Scriptures somewhere say, 'As a man thinketh in his heart, so is he?'" The language of Solomon respecting the evil ruler is, "For as he thinketh in his heart, so is he" (Prov. 23:7).

Well, suppose a man thinks in his heart wrong, is he not therefore wrong? Can a thought that is incorrect in a man's heart, no matter how honest that thought is, make the man right in what he thinks? If a man wishes to go to California, but takes a train eastward bound, does his thinking that he is traveling westward, make it so? Does his feeling that the train is running westward, change the direction of that train from east to west? When the sons of Jacob brought to him their brother Joseph's coat, besmeared with the kid's blood, into which they had dipped it, he felt sure that his beloved boy had been slain by the wild beasts. He felt that way because he thought that way. When he learned that Joseph was alive, his feelings at once were changed.

The Hindoo mother smiles as she beholds the huge crocodile devour her child which she throws into the river. Do you say her heart is not right? That what

she needs is a change of heart? But, let us enquire, is the trouble with her heart? Is her heart not honest? Would you have her heart changed from an honest heart to a dishonest one? Let me assure you that the trouble is in her head rather than in her heart. She laughs as the sea monster destroys her child because she makes the sacrifice as an act of duty and worship to appease the supposed wrath of her heathen god.

Enlighten that heathen mother's mind, change her way of thinking, or, in other words, get her head right, and she will no longer follow such a custom, much less experience pleasure in such a practice.

Since then the human conscience and human feelings are as versatile as the fingerboard on a pivot, therefore, as the fingerboard must be spiked fast, so as to guide the traveler in the right way, so must the human conscience be spiked fast, as it were, that is, it must be made to point in the right direction, and in the right direction only, in order that it may be a reliable guide from earth to heaven.

Now, evidently the conscience points in the right direction, when it points or dictates according to God's revealed or expressed will. The will of God is that with which the conscience must be spiked. Any thing that man thinks, says or does, that is contrary to God's will, concerning him, must certainly be wrong.

Let us ask then, where may we find God's will concerning man, expressed? Obviously, His will is set forth in His word. If you command your son to

do certain things, and not to do others, your instructions embrace your will, unless you mean to deal unfairly with your son.

When God said to Adam, "Thou shalt not eat of the tree of the knowledge of good and evil," he certainly willed that Adam should not eat. Otherwise, Adam in breaking the command did God's will; and not only so, but the Lord punished Adam for doing His will.

But the question returns, where may the Lord's will respecting mankind be found? If embodied in His word, where then may we find His word?

The Christian, at least, answers, in the Bible. Indeed, he affirms and teaches that the *Bible is God's word.* Though it contains the sayings of bad men, and even of Satan himself, yet as a whole, it is God's word. A good man may in his testimony in court, in any given case, embrace the oaths of some wicked person, yet the testimony as a whole is his own.

III. There are two grand divisions of God's word. The former embraces a period of time reaching from man's creation to the birth of Christ. The latter includes that period of the world's history that began at the birth of the world's Redeemer. Now as the first of these two grand divisions of God's word embodies His will respecting those who lived before Christ or in Olden Times, it is termed the *Old* Testament. The second division, embracing God's will concerning man, in what is called the Christian Dispensation, is termed the *New* Testament. While both Testaments are divine, only the New is now in force.

Though the New contains much of the Old, yet the making and ratifying of the New has abrogated the Old. Just as the adoption of a new constitution for a State annuls the old constitution of that State.

Thus taught Paul. In speaking of Christ in connection with the Old and New Testaments, he says, "He taketh away the *first* that he may establish the *second*" (Heb. 10:9). He also says, "In that he saith, A new covenant, he hath made the first old—Now that which decayeth and waxeth old, is ready to vanish away" (Heb. 8:13).

Moses was Mediator of the Old Covenant, Testament or Will. Christ is Mediator of the New. In Hebrews, 9th chapter, Paul tells us that Moses dedicated the Old Testament with the blood of animals. And in the same connection we learn that Christ dedicated the New Testament with His own blood. Indeed, in order to establish the New Testament, or if you please, to make the New Covenant, or Will, the death of Christ was necessary. Hence, Paul says, "For where a Testament is, there must also *of necessity*, be the death of the testator." It was not, however, until after His death that His Testament or Will came into force. Hear the apostle again. "For a testament is of force after men are dead; otherwise it is of no strength at all, while the testator liveth." (Heb. 9:17). Was not Christ living when He commanded the rich man "To sell whatever He had and give to the poor?" When he said to the man sick of the palsy, "thy sins be forgiven thee?" And was he not living when he said to the thief on

the cross, "To-day shalt thou be with me in paradise."

Sinner friend, why say that you desire to be saved like the thief was. Admitting that the thief's request and Christ's answer indicate his salvation, you should never become a thief nor ask for a repetition of the bloody scenes of Calvary. And all these would have to occur again that you might realize your unreasonable wish. For the curious it is now stated that even the Apostles had no higher conception of Christ than that He had come to establish and rule in an earthly kingdom. Their hopes therefore of filling important places in His kingdom died in them when Jesus died on the cross. They returned to their old avocation of fishing. It is not probable, therefore, that the thief had a more correct view of Christ's mission than they had, or that he had even as good an understanding of Christ's work.

His hope was that Christ, who had declared his ability to lay down his life and also to take it again, would establish an earthly kingdom and would assign him some important station in that kingdom.

The nature of his request, and that of Christ's answer, together with the fact that, after His resurrection, Jesus declared to Mary that He had not yet ascended to heaven (John 20:17), stoutly oppose the popular view. But let this be as it may, the New Testament or Will was not in force till after Christ's death.

The St. Croix river is a boundary line between

New Brunswick and Maine. Where the one ends the other begins. Christ's death divides between the Old Testament and the New. On the banks of St. Croix stands a marble slab. One side of which contains the words, "The Queen's Dominion," and the other side, "The United States." And it is written on one side of the cross of Christ, it may be said, Moses and the Law, and on the other side, Christ and the Gospel.

Christ, not Moses, must be heard now. On the mount of transfiguration attention was directed to him in these words: "This is my beloved Son in whom I am well pleased, hear ye Him." He is that Prophet referred to in Deut. 18th chapter, and in Acts, 3d chapter, whom the people must hear under the penalty of death.

Mankind must now consult the Gospel of Christ on the question of salvation. Paul styles it the gospel of salvation (Ephesians 1:13).

The Author of heaven's last will to our race, after sealing it with His own precious blood, commissioned His chosen apostles forty days subsequent to His resurrection and just prior to His ascension, to go and publish His will to all the nations of the earth. In other words, to preach His gospel to every creature (Matt. 23:19; Mark. 16:15, 16).

That the chosen heralds of the Divine Will might not err in the important work assigned them, they were in due time miraculously qualified for and guided in their work (John 14:26—16:13; Luke 24:49; Acts 2:4).

Acts of Apostles is a record of the preaching and practice of those first ministers of the gospel in converting men and women to Christ. As God wills that every person who is not a Christian become one, His will as to the way every such person is to become a Christian is plainly expressed in Acts of Apostles.

The way that every responsible person who is not a Christian is to become one is implicit faith in the Christ, the Son of God, and an unreserved obedience to what is positively commanded the believer in Jesus to do. To become a Christian a man must first believe "*with* the heart" (Rom. 10:10). And then "obey *from* the heart," that form of doctrine which the apostles delivered. The doctrine delivered was the death, burial and resurrection of Christ (1 Cor. 15:3, 4).

The form is the sinner's death to sin, his symbolic burial and resurrection with Christ (Rom. 6:1-18).

Believing alone then will not constitute a man a Christian, any more than believing in Free Masonry will make a man a Free Mason. There is an organic law of admission with which an individual must comply in order to be a Mason. Even so there is an organic law that the believer in Christ must comply with in order to become a Christian. We learn in Heb. 11:29, "That the Israelites passed through the Red sea by faith." They did so by faith when they exercised their faith in obeying the command of God to "go forward"—that is, to pass through the channel which the Almighty had opened

up for them. It would be well for humanity if God's will was properly understood and duly respected at this point. A distinguished Revivalist said publicly not long since, "I will tell you, my hearers, how to become a Christian. Get down upon your knees and ask God to make you a Christian, and when you arise believe that God has done what you asked Him to do, and it will be so."

Now while prayer must not be depreciated, against such an abuse of it there should ever be an earnest protest. Like other items in the economy of salvation it has its restrictions and limits. To become a Christian God wills that a man shall *do* as well as pray (Matt. 7:21).

To ask for any blessing and refuse to do what the Lord commands as a condition of that blessing is to ask contrary to God's will (I John 5:14). Between the sinner and the promise of salvation from sin, forgiveness of sins, commonly called pardon, God has interposed "obedience to the faith," as well as faith itself.

To say, therefore, that if a man will ask God to make him a Christian and then only believe that the Lord has forgiven his sins, and it will surely be so, is as if Moses had said to the Israelites, God can and will save you on this side of the Red sea as well as on the other. It is true, He commands you to pass through the opened channel into the wilderness, but it is not essential to obey the command.

Ask God to save you and then believe you are saved, and you will be saved whether you go forward or not.

IV. Then let me kindly say to you, my unconverted friend, if you are not a believer, God's will is that you believe (Acts 16:30, 32). If you already believe in Christ, as did the Pentecostians, then God's will respecting you is, that you do as they were commanded to do (Acts 2:38). The devout Cornelius prayed to know what to do to be saved (Acts 10:6; Acts 11:14). Saul the chief of sinners, prayed to know the Lord's will respecting him (Acts 9:6). Peter, who had already published the will that his Divine Master had made and afterwards had sealed with His own precious blood, to the Jews in Jerusalem on the day of Pentecost, made known that will to the honest enquiring Cornelius (Acts 10:47, 48). Annanias was sent to read the Lord's will to Saul (Acts 22:16). Had Saul answered Annanias? Why Abraham, Joshua, the man sick of the palsy, and the thief on the cross were saved without this that you command me to do; his reasoning would have been like that of the man who contended that horse stealing is still punishable by hanging, because it was that way once under the old constitutions of some of the States. Suppose that Saul and Cornelius, had refused to obey, then their every prayer after that would have been an abomination to the Lord.

The psalmist says, "The law of the Lord is perfect converting the soul."

"The law of the Spirit of life in Christ Jesus" that made Paul a free man (Rom. 8:2), is evidently the gospel of Christ. It is God's power to save and of course His power to convert.

But, "He that turneth away his ear from hearing the law even his prayer shall be an abomination." (Prov. 28: 9).

Then let me entreat you to yield the obedience the law of the spirit requires. Turn not away from the mild mandates of heaven's King. If you want to know what to do, refer to the will of Christ as published by the Apostles and recorded in Acts.

An angel from heaven, or God Himself, speaking directly to you, would not violate the will that Jesus died to establish. It will not, it cannot be broken. You and your interests are embraced in that will. Because Christ tasted death for every man. O then, as you value life, trifle not with your interests. O, let me entreat you, by all you esteem near and dear, in the name of Him who suffered, bled and died to save you, by His dying agonies on the cross, by His triumphant resurrection from the dead, and by His glorious coronation in the heavens, not to resist the will of God's beloved Son. But cheerfully comply with its conditions that you may even in this life be blessed as none can be who live in disobedience to Him who has been appointed Judge of the living and the dead.

V. God wills that every one who becomes a Christian shall live a Christian's life, and ultimately receive a Christian's reward. His revealed will as to how His children may do the one and obtain the other is found in the twenty-one epistles, all of which were written by the Apostles to members of the Church of Christ. My dear brother in Christ, do

you desire and do you pray for a home in heaven? Then fail not to respect, honor and observe the will of your Divine Master. Do not turn away from the law of the Christian's King. "If a man also strive for masteries, yet is he not crowned, except he strive lawfully" (2 Tim. 2:5). Though like the Israelites when they entered the wilderness, and like the Ethiopian nobleman, you were enabled to rejoice when you entered the church, remember "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36). You are promised eternal life. And here is the law by complying with which you are to obtain it (Rom. 2:7; Rom. 12:1, 2; 2 Peter 1:4, 11; Heb. 10:23, 29). In the language of God's Holy Word, let me exhort you, "cast not away therefore, your confidence which hath great recompense of reward." Jesus, your elder brother, your prophet, your priest and your king, says, "Be thou faithful unto death, and I will give thee a crown of life."



R. H. JOHNSON.



...NARD HENRY JOHNSON ... sketch, son of John and M... daughter of R. B. Mc... Christian preachers of ... ington, Ill., March 26, 18... on a farm, passing ... work in summer and ... lads reared in the West during ...

At the age of eighteen, he ... began ... part in the ... was partially educated at ... from ... rett...ing home he ...

During this time he was ... Miss Sara S. Smith of Bridgewater, Vt.

In 1871, he removed to W... and was princi... pal of Williamsville Classical ... years, having among his pupils Mary Gray ... missionary in India.

... removed to ..., taking charge of the ... and continuing ... five years, when he ... to Illinois ... for a time for two ... Florida and ...

... 1878, he ... Keokuk, Iowa. ... he became ... to the church there, and ... 1881, Lecturer ... In the College. And ... 1883 was elected to the ... of President of ... College, which office he now ...



R. H. JOHNSON.

RICHARD HENRY JOHNSON, the subject of this sketch, son of John and Martha, (the latter a daughter of R. B. McCorkle, one of the pioneer Christian preachers of Illinois), was born at Washington, Ill., March 2d, 1835. He spent his childhood on a farm, passing through the usual experiences of work in summer and school in winter, common to all lads reared in the West during those years.

At the age of eighteen, he became a Christian; and at once began to take part in the public worship of the saints. He was partially educated at Eureka College, but was graduated from Bethany College, July 4th, 1859.

On returning home he went to Eureka College as Professor, entering upon the work in 1860, and continuing three years. During this time he was married—1862—to Miss Susan S. Smith, of Bridgewater, Vt.

In 1864, he removed to Williamsville, N. Y., and was principal of Williamsville Classical Institute for two years, having among his pupils Mary Graybriel, now Missionary in India.

From thence he removed to Lock Haven, Pa., taking charge of the church, and continuing pastor for three years, when he again returned to Illinois, and preached for a time for the churches at Tallula and Matamora.

In the spring of 1878, he removed to Oskaloosa, Iowa. In January, 1880, he became pastor of the church there, and in the autumn of 1881, became Professor in the College. And in 1883 was advanced to the position of President of Oskaloosa College, which office he now holds.

He is a brother of B. W. Johnson, editor of the *Christian-Evangelist*. Resides on a valuable farm, near the city of Oskaloosa; has a good home and a happy family.

In personal appearance, he is about five feet seven or eight inches in height, weighs about 135 pounds, light complexioned, blue eyes, and an unassuming carriage. He is kind, and benevolent, sociable and fraternal; ever ready to do a favor, and make sacrifice for the promotion of a worthy object.

As a speaker, he is rhetorical rather than logical or critical, yet moves along ever in the path of pure sentiment and scholarly diction.

He is regarded to be a good preacher, a good educator, (his pupils praise him) and a good man by those who know him best. Long may he live to help along the cause, in which he is a willing and clever worker.

[The foregoing exhausts the data furnished, but we feel sure that it falls below a real exhibit of this good man.]—EDITOR.

THE SURVIVAL OF THE FITTEST.

BY R. H. JOHNSON.

"And now I say unto you, refrain from these men and let them alone, for if this counsel or this work be of men it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found to fight even against God."—Acts 5: 38, 39.

THIS is the eminently wise and moderate advice of Gamaliel, a very wise and tolerant rabbi, to his fellow members of the Jewish sanhedrim, when in the heat of passion they were about to slay the apostles. It is the language of implicit faith in an overruling Providence in the ultimate overthrow of evil and the triumph of truth and right.

It may be regarded as an early declaration of the doctrine of the survival of the fittest.

We hear this phrase in very current use in our day, and the doctrine is popularly supposed to be of very recent origin. This may be true in its narrow application to the science of evolution, but in its broader, more comprehensive sense, it is old as faith in God.

Whether the doctrine of evolution is true or false, matters not to our discussion. It is an ingenious theory, but whether it shall ever rest on the said ground of undisputed scientific truth is, to say the least, somewhat problematical. That it yet lacks in completeness of proof many of its most earnest advocates admit. That it is a false theory many eminent scientists declare. That it cannot rank as demonstrated scientific truth is evident to all of candor. To do this, it must (1) be consistent with all the facts submitted to it and contradicted by none. (2) It must fully explain all facts referred to it. (3) These facts must be explicable on no other hypothesis. No one believes that the evolution theory can withstand these tests. Hence, all that can be said of it is, that it is an ingenious theory, not undisputed scientific truth.

Darwin, the gifted author of this theory, dwells largely on the selection which man makes in order to produce new breeds of domestic animals, and supposes a similar selection to take place in nature in the struggle for life which all plants and animals must undergo. Very good! But in so doing, observe, that he makes the intelligence of man a most important factor in the domestic evolution. Can this factor of intelligence be ignored in the evolution of the broader field of nature?

Accepting the element of intelligent supervision which Darwin has himself put in, there is manifest truth in the theory of the survival of the fittest, as applied to plants and animals, and he only differs

from the distinguished Hebrew teacher in the narrowness of his application, while that of Gamaliel is eminently broad, and in harmony with the conviction that is coming to the minds of thinkers that, herein is involved a law which appertains not simply to plants and animals, but which alike holds sway in the physical, the intellectual, and the moral worlds.

We witness on every hand incessant change, remorseless destruction, tireless reconstruction. Thus sings the potter as with magic skill he shapes his clay upon the flying wheel.

> "Turn, turn my wheel! all things must change,
> To something new, to something strange,
> Nothing that is can pause or stay:
> The moon will wax, the moon will wane,
> The mist and cloud will turn to rain,
> The rain to mist and cloud again,
> To-morrow be to-day."

As in this ceaseless round of change, by the ravages of time much of man's upbuilding is swept away, only those structures best fitted to resist the destroying elements enduring, so, everywhere, fitness of some kind is the secret of survivals. The history of human progress is replete with illustrations in point.

The bow and spear, like the Parthian archers and the Macedonian phalanx that respectively used them with such skill, have gone down before the fitter modern engines of death.

This, it might be suggested, is a case of the survival of the unfittest. I think not. The more de-

structive the implements of war, the less readily will men be involved in its horrors. Let these become so deadily that their use will amount to annihilation, and international quarrels will be adjusted by wiser and humaner methods than the diabolical code of war.

The armor of the old-time warrior no longer encumbers the person, yet, in another form, it survives in the encasement of the ship.

From the ancient loom, a rude contrivance of sticks and strings, has been evolved the clanking wonder of automatic working we see to-day.

The plow, from its rudimentary state as a forked stick, has, by the process of a thousand selections and survivals of the fittest, evolved that implement with share of shining steel that is so necessary a factor in the tillage of the soil.

The lyre, as fashioned of tortoise shell and reed canes and cords by the infant Hermes, has undergone many a modification to its completed evolution in that wonderful instrument, of exquisite workmenship and scientific skill, the modern piano.

In the struggle for life many books disappear, or become rare. The popular fallacy is that a rare book must be a valuable one, but the reverse is the case. Books become rare because they are not wanted. The Bible, Paradise Lost, Shakespeare, do not become rare. The fittest survive.

Many are the changes which have been evolved within our memories. The lumbering old stage coach has been frightened to the wilderness by the shriek of the locomotive.

The galloping courier has been distanced by the iron horse, or annihilated along with space and time, by the lightning winged messenger. The tallow candle, that once served to make darkness visible, has been snuffed out to make way for kerosene and gas, and these are paling their ineffectual fires before the dazzling beams of the electric light.

We call this the iron age in contrast with the antecedent evolutions of stone and bronze, but while we speak, under the magic of a Bessemer, it has assumed a new phase; it is the age of *steel*. There are those who, taking a pessimistic view, and prating of the physical degeneracy and decay of the times, tell us that the human race is on the retrograde.

What with the intellectual craze and books and papers and schools the race is dying out. That the Americans, especially, under these enervating influences are becoming, like the conies, a feeble folk. "Why is it," say they, "that literary pursuits are enfeebling the muscles and shortening the lives of thousands? Why is it that the finest intellectual culture cannot exist along with the noblest physical development?" "Why is it," said the witty Charles II. to his philosophers, "that if you put a live trout into a pail filled with water it does not overflow?" We all know the sequel. That, after reasons many and profound, upon the actual trial, the fallacy of the hypothesis was manifest, much to the discomfiture of the philosophers. How easy it is to accept a false proposition and then apply all the powers of logic to explain it!

I know the traditional picture of a scholar is of a pale, stooping, cadaverous, dyspeptic, book-worm. But does this disparagement rest on a basis of fact?

We know something of the red men of the West; that they were never enfeebled by mental culture; yet they are being swept away by disease like leaves before the storm. We have heard of the gigantic strength and vigor of the ancient knights, and we know that they were not enervated by intellectual pursuits. There suits of armor that have come down to us are so small that we, of these degenerate days, cannot get into them.

In the Tower of London are numerous swords that the Vikings of the North, a thousand years ago, wielded with such terrific effect, as they swept the seas and plundered the coasts of Europe, and scarcely a sword hilt is large enough for the grasp of the hand of the man of our day.

No fact is better established than that shown by insurance tables of a steady increase of years just as the census tables show a dimunition of illiteracy. The records of Geneva show that in A. D. 1600, the average duration of life was thirteen years and three months, and that with advancing knowledge, there has been a steady increase of years to an average of more than thrice the early records.

But come to our own country. To the people, who, according to Herbert Spencer, are wearing out by their high-pressure life. And, in this paradise for books and newspapers and schools, longevity is just as conspicuous as is exemption from illiteracy.

With a climate proverbially rigorous and changeable, and with intellectual excitements at fever heat, the health of Massachusetts is unequaled by that of any country in Europe. The foremost educational institution of Massachusetts, if not of the entire country, is Harvard University. Now, while the average duration of life in that state, of all who have reached twenty, is the very high period of fifty years, that of the Harvard alumni exceeds this by eight years. In other words, the highest education possible adds eight years to the student's life.

Sometimes the youth of this fast age says: "I have not time to secure a thorough education." Let him be assured by the foregoing facts, that the years devoted to an education are not subtracted from, but added to the term of life.

Pursue this statistical investigation at pleasure: Take the names of the world's intellectual giants, compare their years with those of its physical athletes, and the conviction will be forced upon you, that education and physical endurance go hand in hand.

That, where education is broad and generous, there the years are many and happy.

And now, from the intellectual, let us turn to the domain of morals and religion. Wide as are the grounds of difference, Christian theists will agree with atheists that the survival of the fittest is a law running through the moral world.

It becomes therefore, an interesting question: What shall be the moral evolution of the ages?

Shall man, suppressing his yearnings for immortality, imbrute his nature and cease to be a worshiper?

This is the lofty goal of human progress, if we are to listen to the disciples of Comte. According to them, the human mind has its three stages of advancements: the theological; the metaphysical; the positive; in which last the mind abandons as futile both theology and metaphysics, and gives itself solely to the study of phenomena. To this last stage, according to Comte, Europe a generation ago had come. Facts and philosophy, however, both contradict this view. Nothing stands out with greater prominence in history than that man is a religious being.

Whether in fetich of wood and stone, in Pagan temple, in Mohammedan mosque, or in Christian church, in some way the fear, or reverence, or love of a higher power has been declared. History with a thousand tongues proclaims: man is by nature a religious being.

Take the philosophic road and it brings us to the same conclusion. Man has a conscience; the power to recognize and to discriminate between the right and the wrong. No animal has given even the most rudimentary evidence of intuition of right and wrong or manifested a shadow of a religious nature. Man is, therefore, separated from all other animal life by a great gulf fixed, over which it is impossible to pass.

Since this religious factor manifests itself in all ages and conditions of the people of earth, it is as

absurd and unscientific to deny it as to deny that man has an intellect. True science is bound to accept all the facts, and accepting them, to endeavor to explain them.

The premise therefore, that man is religious by nature, being sustained by unimpeachable proofs, it follows that the positivism that abandons religion as futile, will never command a wider following than that of a few philosophic cranks, and that some form of religion, as in the past, will prevail to the end.

Even Herbert Spencer, driven by the logic of facts, and recognizing that a reverence for an unseen power arises intuitively in the soul, says: "A religious system is a normal and essential factor of every organized society."

It being settled then, by so competent an authority, that some form of religion must survive so long as the faculties of man exist, it becomes a question of no little significance as to what that form shall be. In general terms we have already foreshadowed the answer.

That religion best fitted to meet the wants of man, as shown by the history of the past and the demands of the present will survive. If it has failed to respond to the inmost wants of the soul it must perish. If, however, it has ennobled and blest, its practical workings are the prophecy of its endurance. "Ye cannot overthrow it, lest haply ye be found to fight even against God."

The light of religious history illumines the pathway of the future. To avail ourselves of this let us mentally stand for a moment within the world's great capitol amid the lengthening shadows of the first century of the Christian era All around is a scene of bewildering splendor.

Description is difficult where all is on so grand a scale. Within a circuit of less than a score of miles are more than two millions of souls. The seven hills that have become so famous, are lost in the vast array of edifices which blot out every feature of the ground. Augustus had found the city of brick and left it of marble. Enriched by the spoils of conquest, even the private edifices are of imperial magnificence. The Forum is lined with enormous basilicas and adorned with triumphal arches. Glorious temples to the immortal gods crown the Palatine, cluster about the Capitoline, or are sown with lavish hand throughout the city; temples whose ruins will excite the wonder of unborn ages.

Not inferior to the city in imposing grandeur, was the religion of its people. This was clothed in all that could dazzle the eye of pomp and pageantry, all that could excite the imagination, in what Gibbon calls "elegant mythology," and in grand and awful mysteries. The loftiest civil honors were thought mean in contrast with the grander emoluments of the priestly functions. It was the religion of wealth, and culture, and honor, and power, and fashion, and sensuality. It offered every incentive to the enravished imagination and made

no rigorous exactions of the conscience. Surely if any religion shall survive the wrecks of ages this is the one.

While we look and wonder, a band of soldiers emerges from the palace of the Cæsars which in colossal splendor crowns the Palatine. They are leading a prisoner, old, infirm, scarred, and in chains, to the place of death. His crime, the preaching of the religion of a crucified Jewish peasant. What of his success? Though in labors more abundant, to the eye of the world a failure. True, he had founded a few churches, but some of these were already cold, others beset by ravenous wolves, all classed as the very off-scouring of the earth and torn assunder by a fiery persecution, which has burst upon them and doomed the prisoner to die. To the faith of the Crucified the world is utterly hostile. All its tremendous powers, intellectual, civil, ecclesiastical, all in arms against it. The very name Christian is becoming a synonym for criminal, and Jew and Pagan vie in bitterness of opposition to the religion of the prisoner.

Which religion shall survive? Not a disinterested philosopher in a thousand, calmly calculating the chances of survival in the struggle for life, would have pronounced one chance in a thousand for the hated and persecuted religion of the prisoner. To all human foresight, the religion was in chains, doomed to death as well as its representative.

Now, stepping down the ages, in the sunlight of the nineteenth century, look abroad. Where are the

thronging priests, the innumerable votaries, the wealth, the power, the splendors, of that seemingly omnipotent religion? Gone like "The air-built castle, or a golden dream."

The religion of ancient Rome has not a representative on earth to-day. Its every altar fire has ceased to burn, its oracles are dumb, it boasts no temple, no priest, no votary on earth; while the despised religion, doomed to death, despite human and diabolical malevolence, has reared its altars in every land. To-day, it, ruling an ever advancing civilization, controls the mightiest empires of earth, and bathes in the effulgence of its glory, a new world. To-day, we witness a Christian civilization, the splendors of whose attainments in literature, science and art, pale the brightness of all preceding ages.

Such are the astonishing facts that confront us. But how are we to account for them? How, but on the basis of the survival of the fittest? the religion of pride and pomp and power, whose deities were the impersonations of rage and vengeance and lust—the religion without a single moral precept—the religion without a deed of charity or love, has gone down before the Gospel of love and sacrifice, as preached by the prisoner in chains. Resistance to the latter was but fighting against God. Verily "The foolishness of God is wiser than men; and the weakness of God is stronger than men."

But, we are told that Christianity is dying out. That having outlived its usefulness, it must go to the wall to give place to something better suited to the age.

Be it so. If there be anything better, human weal and progress alike demand it. Let us cordially, joyfully, welcome it. Nay, if the theory of this sermon is correct, its coming is inevitable.

But what is the name of this superior to Christianity that the ages have evolved? What the name of this supplantee that seeks our religious birthright? It cannot be the positivism of which I have already spoken. Hear its eulogies pronounced by one of its most gifted advocates who abandoned Christianity for its superior comforts: "When I think, as at times I must, of the appalling contest between the hallowed glory of that creed, which once was mine, and the lonely mystery of existence as now I find it, I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." No wonder that a lost soul which can utter a wail of despair like that, longs for even annihilation. No wonder that figures that cannot lie, establish the fact, that wherever culture advances without religious faith, there suicide increases. A philosophy that does violence to the nature of man; that would, as we have already seen expunge a factor of his being, can but be productive of degredation and disaster, and is philosophy falsely so-called.

Nor can the ordinary skepticism offer better reasons for a survival upon the ruins of Christianity, than the positivism to which I have just referred. Indeed, it is exposed to precisely the same objections. It leads to the same abysm of soulless degredation. What more debasing doctrine can come from human

lips, than that uttered in a Chicago lecture by infidelity's champion, Mr. Ingersoll? Here it is: "Nothing can be more certain than that no human being can by any possibility control his thoughts. No human being can be justly held responsible for his thoughts any more than for the beating of his heart." Such a statement is simply monstrous.

When a man's thoughts are vile, bestial, murderous, he must not be blamed, he cannot help it. And, as deeds spring from thoughts, he must not be punished for theft, robbery or murder; he cannot help it any more than he can help the beating of his heart.

Could such dangerous sophistries find general acceptance, there must flow therefrom a vile stream of debauchery and crime, that would whelm the world in a wave of more than Egyptian darkness. This throttling of conscience, this denial of the sinfulness of sin, this blotting out of the lines between good and evil, is the noisome cesspool from whose pestilential depths are spawned the foul serpents of nihilism and communism, that crawl forth to crush with slimy folds all rulers, all governments, all religion, and with environed fangs to poison to death the very ideas of God and truth and right.

What right of fitness has infidelity to live? What is it but a negation? It has no system, no morals. It has builded no schools, no temples, no hospitals. It offers no faith, no hope, no future. It quenches the noblest aspirations by destroying the hope of immortality, and imbrutes by denying a moral quality to human action. If this destroyer of the dis-

tinction between right and wrong prevail, then our intuitions of a moral quality to acts are deceptive, the testimony of consciousness is a lie; and the validity of the intuitions and consciousness being once impeached, there is no basis for a philosophy of mind. Indeed, when a philosophy leads to doubt the testimony of any faculty of the mind, then philosophy becomes impossible.

Of late years the attempt has been made to organize "societies of culture and progress," so-called, for the purpose of supplanting the Christian churches. What to do? Anything that the church has left undone? By no means. The church has ever been the society of culture and progress. It has builded the schools in all their gradations. Its great founder has, by precept and example, enforced personal self-denial, with the loftiest benevolence and a boundless philanthropy. What deeds of self-denial, of conspicuous benevolence and philanthropy have these hollow-hearted charlatans, who would steal the livery of heaven, ever done to win upon the world?

Talleyrand's suggestion to the founder of such an organization is worthy of general application. Lavellere Lepeaux had organized a society of benevolent rationalism. Like all of its kind, the society seemed to languish on the verge of dissolution.

Somewhat discouraged, Lepeaux came to Talleyrand for advice. What was he to do? He was making no headway. Talleyrand politely condoled: "It is difficult, very difficult," said he, "to found a

new religion. So difficult I hardly know what to suggest. One plan however you might try. I would advice you to be crucified and rise again on the third day." Who will dispute the wisdom of the advice? A system void of transcendent self-denial and power is only a travesty upon religion.

How much vitality do such associations possess? Can any one be found that has arrived at the venerable age of half a score of years? While every inch of the church's progress for hundreds of years was strewn with blood and lighted by martyr fires, these miserable caricatures perish in a day.

Let Dr. Adler, Judge Booth and their fellows, play their little plays, and as they press the softly cushioned pews and are alternately soothed by organ strains and essays on the soullessness of man, let them dream their little dream that they are the world's great reformers and that Christianity is moving rapidly to their rear.

I once heard of a conductor on the western plains putting his train upon a side-track to let another pass, whose head-light was blazing in front along the track. Suddenly a clammy perspiration suffused him, and with it came the astonishing conviction, that he had side-tracked for the planet Venus. So, when I see these little societies of "culture," side-tracked, serenely waiting for Christianity to get behind them, I think they will wait in vain. The star of Bethlehem will ever be in front, luring the soul to eternal progress.

Christianity dying out? Once its advocates were a handful of fishermen against the world. Now it rules an ever advancing civilization. Now, four Bible societies, of our land and Great Britain, print five million Bibles per year, and nine million children are gathered into the fold of the Sunday-school of our country. Never before were Christian ministers, or religious books, or Sunday-school workers in so great demand.

As storms give the oak deeper root, so the shocks of ages have only strengthened Christianity. Every evolution of human thought has only broken the bands which ignorance has bound about it. Science has been asked to speak against Christianity, but, instead, she has used her torch to illumine the way of life. Joyfully let us welcome every truth of science, for all truth is one and is of God.

We need have no fears from that infidelity that desperately seeks to quench the hope of immortality, and leave the soul without a refuge. The soul of man yearns for a Savior, and His foes are only dashing themselves to ruin against the Rock of Ages With infinite yearnings for heaven and immortality, amid the sorrows of earth, the soul will instinctively turn from the empty husks of human philosophy to the strength and support and consolation of divine religion. And these will it increasingly find, for, however devious the ways, the pathway of man is that of progress, and a hand omnipotent is leading the race, not to broken cisterns of unbelief, but to the living waters of eternal truth.

We know but little, we see but an insignificant segment of God's vast sphere, but this we may know, that if there be a philosophy of history, the ways of toil and danger and darkness tend to the gates of rest and security and light. The fittest survives. Man may be prodigally wasteful, but in God's economy no golden grain is ever lost.

As in the fiery trials of the church, so with the human race, the pathway of toil and suffering is the pathway to honor and triumph. Wise is he who learns that,

> "Life is not an idle ore,
> But iron dug from central gloom,
> And heated hot with burning fears,
> And dipt in baths of hissing tears,
> And battered with the shocks of doom
> To shape and use."

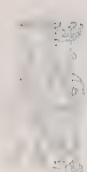
Reverentially let us shape and use the priceless gift; making the very trials a refining fire to purge, that nought but unmixed ore remain. And, at last, we shall leave behind only that which is not worth the taking; and the soul untouched by death shall pass seemingly beyond the mantling shadows into the light of God. Untouched by death, for to the trusting soul

> "There is no death, the stars go down
> To rise upon a fairer shore,
> And bright in heaven's jeweled crown
> They shine forever more."



J. MAD WILLIAMS.

J. MAD WILLIAMS



HIS well-known preacher was born [illegible], Iowa, March 15th, 1849. [illegible] consequently his early [illegible] as rare [illegible]. His early [illegible] poor, as were those of [illegible] these days.

In early life—at the [illegible] professed Christ under the preaching of C[illegible] [illegible] been he had so applied himself [illegible] in the district school of that day.

In 1861, he attended Oskal[illegible] months. But the commotion stirred up by the [illegible] for a term of service in the army, and shortly therefrom, he entered Iowa State University, [illegible] three years, and graduated as Bachelor [illegible] afterwards the honorary of Master of [illegible] by this same school. Immediately after [illegible] he was made Superintendent of the [illegible] schools, in which capacity he served for three [illegible] years, and then was employed as pastor of the [illegible] preaching nearly two years he resigned [illegible] recruited by a short trip to the Rockies; [illegible] upon the work of co-editor of the *Herald* [illegible].

After this, he preached at [illegible] nearly three years; at Monmouth, Illinois [illegible] Mount Liberty, Iowa, over four years; at Jacksonville [illegible] two years; at Cedar City, Nebraska, one year; [illegible] the churches at Tiffin [illegible] Cedars City, [illegible] serving at West Liberty. [illegible] pastor of [illegible] churches he has served has [illegible] with success.



J. MAD. WILLIAMS.

THIS well-known preacher was born near Washington, Iowa, March 15th, 1840. His father was a farmer, and consequently his early life was spent on the farm, and at farm labor. His early educational advantages were poor, as were those of most boys of Iowa in those days.

In early life—at the age of sixteen—he confessed Christ under the preaching of Claiborne Wright, and at nineteen he had so applied himself to study, as to be able to teach in the district school of that day.

In 1861, he attended Oskaloosa College for three months. But the commotion stirred up by the Rebellion, led to a term of service in the army, and after his return therefrom, he entered Iowa State University. He remained in school three years, and graduated as Bachelor of Didactics, and afterwards the honorary of Master of Arts was conferred by this same school. Immediately after leaving the University, he was made Superintendent of the Iowa City Schools, in which capacity he served for three years, with success, and then was employed as pastor of the church there. After preaching nearly two years he resigned on account of ill-health; recruited by a short trip to the Rockies; returned and entered upon the work of co-editor of the *Evangelist* at Oskaloosa.

After this, he preached at Beatrice, Nebraska, nearly three years; at Monmouth, Illinois, one year; at West Liberty, Iowa, over four years; at Jacksonville, Illinois, two years; at Falls City, Nebraska, one year; and now labors for the churches at Tiffin and Columbus City, his residence being at West Liberty. His work as pastor of the various churches he has served has uniformly been successful.

He has had several tempting offers to enter the educational field. Was tendered the chair of English Language and Literature in Iowa State University, at the time this chair was established. Eureka College would like to have his services, but he loves the ministry; he would rather preach the gospel at a living salary, than to get rich at some other calling.

He has written considerable for the *Gospel Herald, Evangelist, Christian Standard, Little Sower* and *The Christian*; much without his name, or over another name. He has also written some poems that have ranked as of standard value, some having been set to music and others reprinted in several periodicals.

He was married in 1867 to Miss Augusta Zimmerman of Iowa City, who has ever been a faithful companion and helpmeet in the gospel. By this union they are blessed with a happy family of one girl and four boys.

Brother Williams is about five feet six or seven inches in height; weighs about 140 pounds; has dark hair and black eyes; is fairly presentable in the pulpit; companionable and cheerful whether sick or well; an inveterate student and thinker; a side view of his head tells you he would rather think than eat, and a front view emphasizes both; has a good command of language; a clear conception of the plan of salvation, and a personal influence which enables him to push its claims with success. In a word he is one of those preachers who never disappoints you, unless it is always to do more than you expected.

He is troubled with sciatica of long standing and has suffered much. It is to be hoped he will recover and live to do great good in the Master's vineyard.

THE BLESSEDNESS OF FAITH.

BY J. MAD. WILLIAMS.

THERE is one portion of our Lord's life on earth that is sublimely distinguished from all the rest,—distinguished by what it is of itself, and also by what stands next on either side. That portion is the narrow strip that lies between the deep, wide, unabridged moat of death and the opening gate of heaven. I mean the forty days of manifestation, in which Jesus gave abundant proofs of His resurrection and delivered the final words as to the inauguration of His church.

Upon the death of the Master, the flame of faith on him in the breasts of His disciples had flickered low and out; but during the forty days the Risen One kindled that flame anew, and kindled it so well that ever since it has burned high and strong.

Ten distinct epiphanies or manifestations of the Risen Redeemer are recorded in the New Testament. They, each and all, are worthy of devout study. To the record of one of them, the sixth in order, found in John's Gospel, 20th chapter and the 26th to 29th verses inclusive, I now invite your attention:

"And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith He to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto Him, my Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed."

With much profit we might dwell upon the whole of this passage, for it is full of very precious lessons; but I would narrow our consideration at this time, to just one sentence, and that the last of the portion of Scripture selected,—

"Blessed are they that have not seen, and yet have believed."

Here is an utterance applicable to us; here a blessedness possible to us—the blessedness of faith in Christ, the Lord.

Before I pass on to this, my theme, let us become if possible, better acquainted with the two leading terms of the theme, *blessedness* and *faith.*

Three things enter into my conception of blessedness, viz: happiness, holiness and heaven. Blessedness is *human happiness* attained in the *way of holiness* according to the *will of heaven.*

Faith, religious faith, is defined in the Scriptures (Hebrews, 11:1) as "the assurance as to things hoped for, the conviction as to things not seen."

The difference between religious faith, general and that particular faith called Christian, will be explained in another and a proper place. With our terms practically if not accurately defined, we are ready to ask why faith is a blessed thing. And I answer,

First: Faith is blessed because it widens and enriches the circle of human life, acquainting its possessor with, and relating him to the past and future, the unseen and the spiritual.

I trust to make this proposition plain, by contrasting two circles of human life; the one of faith, the other of *knowledge* merely.

(1) The man of faith has knowledge of many things belonging to the present; but he does not confine himself to so narrow a nick of time. He has assurance and conviction concerning the past and the future also. He looks backward; and through faith he is convinced that the worlds were created and that God framed them by his words; that, through all the ages of history He has been developing His purposes among and with the nations of the earth; that Immanuel did come and tarry awhile with men, and did lay the foundation of an all-glorious and an everlasting kingdom. He looks forward; and his life lifted aloft by the many upbearing and mighty arms of assurance goes easily out into the vast future and revels amid ten thousand joys. Redemption from the grave; the glorified body; the songs of the saved; the house of many mansions; the palms and crowns of victory; the

great white throne with its innumerable and unutterable issues of glory, are all influential realities to the man of faith. Things seen, the things which may be known in part at least by the senses, though worthy of attention and though counted by millions, are not all or most to the man of faith. He holds the realm of the unseen as boundless, the place and power of the spiritual as the highest and mightiest. In the world of sense there are objects which he may see and hear and touch; but above and beyond these are intelligences and substances with which no sense can acquaint him; and yet, with which to satisfy his mind and heart, he must be acquainted.

Across the boundary of sense, he is carried by the assurance, the conviction, of faith; and over there in the illimitable circle of the unseen and spiritual he finds and feasts on "the things hoped for." Over there he becomes acquainted with God who peoples thickly all this wider world with realities more potent and desirable than those of the seen and temporal.

Does it add to the happiness of man to increase his stores of knowledge and his treasures of hope? Then indeed, does faith bless him; for to both of these faith is adding evermore.

What matters it that these convictions and assurances back the palpableness and gross certainty of those that come through the senses? They are nevertheless, so many, so varied, so wide-reaching, as altogether to enlighten the mind, gladden the

heart, captivate the will and elevate life. And if faith can do this for man, who will deny its blessedness? And that faith in its best forms has done this for some at least, no person fair-minded and well informed will question.

(2.) It is said sometimes that the man of faith is not free and unfettered. But he only is free whom the truth makes free; and he is free only so fast and far as the truth gives him freedom. The wider and higher the truth, the wider and higher the freedom. Who is it, then, that walks abroad with a large liberty? and who is it that paces over and over his prison confines? Test the matter a little. Throw away every assurance, conviction and judgment you have except those that have grown up out of bare knowledge. What is remaining? If only the knowledge that you have gained through your five senses remain, your capital is meagre indeed.

I know the paper I am writing on is smooth; I *feel* it. I know the rose is fragrant; I *smelled* it. I know that maple sugar has a peculiar sweetness; I *tasted* it. I know that the shriek of the fife is shrill and disagreeable; I *heard* it. I know that the sky is sometimes blue; I *saw* it. But how few of my convictions are gained through my five senses! Some things best known to me were not learned through sensation. For example, I know that I am thinking now; that every effect must have an adequate cause; that the whole of a thing is greater than any one of its parts. I know these and other like facts and truths, and the knowledge is the most

important of my store; yet these convictions come not through sensation. We cannot exclude our judgments furnished us by consciousness and intuition; and we must, therefore, enlarge our circle. Now suppose the widened circle to include the knowledge which comes through sensation, consciousness and intuition, what have we left out, of practical value? I would have you observe that what is now excluded is of the nature of faith; and, in keeping with our test ought to be excluded. But observe furthermore, what is now excluded is of the greatest practical value, as will appear by citing a few representative cases. The man confined strictly to the circle of knowledge as now circumscribed, does not know his own name. He has been educated into a sort of belief that his name is Mr. so and so, that is all. He does not know that Autumn will be followed by Winter; it is very probable but it is not certain. A wide observation of the seasons made by himself; a still wider observation made by other men whom he infers told the truth about the matter, lead him by exercising his reason in the right way to infer that Winter will follow Autumn.

But all this is not knowledge, it is merely inference; and our problem demands that inferences must be cast aside.

Again he does not know that the merchant will forward to his house the bill of goods just bought, or that the bank will return the money he deposited; it is all a matter of confidence built up out of inferences, is this commercial life; and the man is wholly

cut off from it who will have nothing to do with reason, inference, probability, *faith*. Maybe such a one could get along better in "the laws of nature," a fat pasture for knowledge, but a very lean one for anything like faith, one would think from what is often said of the subject. How much does your man of mere knowledge know about the law of gravitation? He knows by his senses that a material object unsupported falls earthward, and that another and another likewise falls; he knows by his intuition that there is for this effect an adequate cause; he knows by his reason, halt! Not a step in that direction! To reason is to draw inferences; to draw inferences is to pile up probabilities; to pile up probabilities is to produce faith!

When you declare to the man of certainties in knowledge, that the earth attracts the book, and that the book in proportion to its size, attracts the earth; that this mutual attraction between matter and matter is that beautiful force by which are held together the earth, the moon, the stars, and the sun; and that it is a simple, all-pervading law of the universe, if he is consistent, he will confess that he knows nothing about this law. Our so-called knowledge of this force is based upon long and wide and varied observations, careful and intricate processes of reasoning, made either by ourselves or some one else. Our judgments respecting gravitation never reach certainty until they are verified. Who has certainly proved the universality of this law by verification? Nobody. Very few persons have even

followed out the process of reasoning by which this law is shown to be—*probable.* Without verification actual or possible, we receive a statement as to the laws of nature without much question. But this is done, mark you, not on the ground of *certainty*, but upon that of *probability*, upon the ground on which faith grows. Nor is this anything else than reasonable and practical. Who is it that will not prepare for a coming winter until he has verified by a shivering starvation in the spring? Who is it that will not start for London until the existence of that city has been verified by sense. Who is it, in short, that will take nothing on trust, but summons all things to an impossible test? Nobody but the mole-eyed who rejects reason, throws away inference as worthless and will have nothing as guide but certainty. Such a one cuts himself off, not only from God and spiritual things, but also from the employments and enjoyments of the present life.

Again, I answer,

Second: Faith is blessed, because it thus widens and enriches the circle of human life, not only without violence to the human mind, but in vital agreement with it in its every-day, practical operations.

If it be found, that the happiness that faith brings, is brought at too great a sacrifice to the nature of man, is brought at the expense of his native, noble powers, then might we doubt faith's blessedness. But if it be found, as it may be found, that faith is a conviction and assurance, not only in beautiful harmony with reason, but also a legitimate out-

growth of it, then will the blessedness of faith be the more readily granted.

(1) Look at the effects of faith. Does it work violence upon, and weakness in, the minds of those who possess it? Not a few of the leaders of the modern world are men and women of religions, aye more, of Christian faith. These are not shorn of their strength in anywise by their faith, but rather are they the greater for it. The faith of Washington leaves no stain on the splendor of his patriotism; that of Wellington is no flaw in his admirable generalship; that of Webster or Gladstone or Bismarck takes nothing from his massive statesmanship; that of Jonathan Edward or Sir William Hamilton is no clog on his wonderful powers of thought. To such men as Wycliffe and Luther, reformers,—Columbus and Livingstone, explorers,—Selden and Addison Alexander, scholars,—Howard and Wilberforce, philanthropists,—faith, Christian faith, was the human power that transformed them and made them giants in their day. Do you discover anything little, weak, or abnormal in the natures of such worthies of science as Copernicus, Francis Bacon, Descartes, Pascal, Barrow, Locke, Isaac Newton, Cuvier, Farraday, David Brewster, Humphrey Davy, Agassiz, and a host of others I might mention? This is Sir Humphrey Davy's estimate of faith: "I envy no quality of mind or intellect in others, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to

every other blessing: for it makes life a discipline of goodness—creates new hopes when all earthly hopes vanish—throws over the decay, the destruction of existence, the most gorgeous of all lights—awakens life in death—and from corruption and decay calls up beauty and divinity."

Drop into one of the meetings of the Royal Society of Edinburg. Sir James Simpson, the Queen's physician for Scotland, a man renowned for scientific attainments over Europe, is addressing the meeting. He is speaking of the death-bed of Sir David Brewster, one of the greatest of modern philosophers, who has recently passed into the eternal world. But hear Dr. Simpson: "Once I said to him, 'I wish all learned men had your simple faith.' Again there was a pause, and each word was dropped out with a never-to-be-forgotten weight of meaning, 'I have had the light for many years, and oh, how bright it is. I feel so safe, so perfectly safe, so perfectly happy.'" Dr. Simpson continues: "As a physician I have often watched by the dying, but I have never seen a death-bed more full of pure love and faith than was that of our late President. It was indeed a sermon of unapproachable eloquence and pathos. For there lay this grand and gifted old philosopher, this hoary loving votary and arch-priest of science, passing fearlessly through the valley of death, sustained and gladdened with all-simple and all-sufficient faith of a very child, and looking forward with unclouded intellect and bright and happy prospects to the mighty change that was about to carry him from time to eternity."

The names I have just mentioned were like Davy and Brewster in this that they were men of science and men of faith also.

What does the poet sing? According to a living eminent critic, it is Poetry that gives us *the* abiding good. Turn to the long line of poets who have done most to make ours one of the three literatures of the world and ours the leading living language of earth. Listen to their mingled stream of song as it flows mightily and musically down from Chaucer's day to Tennyson's. Do you not hear this triumph and strain, sweet, clear, round, and reverent, "Have faith in God?" And to-day, in the wide world of the west, dear, old Whittier, with a faith and fire not unlike the prophets of old, is still singing straight to the hearts of men; and the calm words of Lowell are falling deep and worshipful as an organ peal:

"Truth forever on the scaffold, wrong forever on the throne:
Yet that scaffold sways the future, and behind the dim unkown,
Standeth God within the shadow, keeping watch above His own."

While in England, her best laureate, in his matchless "In Memoriam," gives back to the sea around, his sob and moan and wail and words of witchery which moved the souls of men, as never sea can move them. And he sings of faith; at first and best, he sings of faith:—

"Strong Son of God, immortal love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove:

Thine are these orbs of light and shade;
Thou madest life in man and brute,
Thou madest Death; and lo, thy foot
Is on the skull which thou hast made.
* * * * * * * *
"We have but faith; we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow."

But to be brief, mark and observe the host of teachers, preachers, scholars, thinkers, reformers and rulers of modern history,—the Samsons and Sauls among their fellows—who have given religious faith the regal place in their lives, and you will not, you cannot, think that their faith is a thing of abnormal growth, of contemptible presence, or of evil influence. But rather *must* you think that faith is consistent with their natures, inspiring to their lives, crowning to their characters.

(2) Examine the nature of faith. Human life that is rational, proceeds forth, mediately or immediately, from convictions, assurances and judgments. These, as we have seen, are not based upon what we call real knowledge. In fact, the greater number of practical human judgments are inferences drawn from observations and comparisons made by human reason. These inferences are only probable. From the nature of the case, no amount of testimony can ever make many of them more than probabilities. Some of these probabilities can never become certainties through verification. Others may be verified, but only after they shall have ceased to be of

practical value, as ground of action. And yet we go right on, in the affairs of this life, risking all we have upon probabilities. Not upon certainties, but upon probabilities: we conduct our business dealings with our fellow-men; we scatter our grain at seed-time; we take our journey by boat or cars; we swallow every dose of medicine; we accept the proved sciences of the day; and we make our last will and testament in view of death! Without violence or injury or offense to our human nature, we do this. With ease and as a matter of course, we do this. But to do all this is to exercise faith, not religious faith just yet, but faith nevertheless. And it is marvelous how much of such faith men use, and how well they use it, without stopping to question as to its name and nature. Yes, we do walk, nay more, we *must* walk, by faith more than by sight, respecting the things of time and sense even. For the most part of our lives here and now, we are led on by what may become certainties to us, only on the morrow; and we thus move on in the only possible way, *viz.*, by observing, by comparing, by inferring, by judging and by acting, without being able to test the ground of our action, by what we call real knowledge.

And now we are ready to ask, if man becomes at all acquainted with the unseen and spiritual, with God and eternal good, in what way will that acquaintance be made? In what way ought we to expect it to be made? In the beginning, at least, by faith, and not by sight. This way is but the continuance of a large part of man's education hitherto. He has

walked by faith in many of his relations to the seen world, and thereby is he trained to walk by faith respecting the unseen and spiritual world. He has been bettered by practical faith; why may he not be blessed by religious faith?

Practical faith has spontaneously sprung up in his soul and there existed in happy harmony with his nature; why may not religious faith spring up, grow, abide and save? Practical faith and religious faith may differ and do differ. Their ultimates toward which they reach, and on which they rest, do vastly differ. They differ in the surroundings that call them into exercise. But they have much in common. They both are natural; both are rooted in reason; both are inferential and probable; both are of the highest practical value to man; both are strong enough to bear the weight of human life and happiness. But further: the man without religious faith is a monstrous dwarf, so made of self, and unsightly to God. The Scriptures declare. "Without faith it is impossible to please God." And for good reason. God has made man with his five senses and surrounded him with objects of sense; and it is His good pleasure that man should gain some knowledge of the material world through sensation. More than this, God has gifted man with intellectual powers and richly furnished him with objects corresponding to these powers; and it is His good pleasure that man should develop toward his true manhood, through the convictions of reason.

But most of all, God has crowned man with spir-

itual faculties, and gives Himself as the supreme and all-comprehensive object of these faculties; and it is His good pleasure that man should reach his true manhood through the conviction and assurance of faith. Seeing that man is endowed with the faculty of religious faith, and environed by the conditions to call it into being; that his tendency to such faith is strong, natural and harmonious; and that the exercise of such faith is the highest and divinest degree in his development,—*it cannot be otherwise than that faith brings blessedness and life, and that unbelief brings damnation and death.*

The Scriptures but voice the highest reason when they declare, "The just shall live by faith" and "He that believeth not shall be damned."

Finally, I answer,—

Third. Perfect religious faith, faith in Jesus Christ, is blessed because of the foundation on which it rests; the influence upon life that it exerts; the ultimate glory for which it hopes.

(1.) The foundation. Already I have indicated the all embracing object of religious faith to be God himself. Primitive faith laid hold on God as the Existent One and the Gracious to all seekers after Him. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." The creation within man and the creation fully present God as the object of such faith (Rom. 1:19, 20). But sin entered into the world; and the object of faith must needs be modified by further revelation of the Divine.

Hence, God is revealed in the law and in history, as He whose government evermore favors righteousness and opposes sin. This revelation brought to man a sight of sin, a sense of guilt, a realization of spiritual weakness, all working despair and death; and the object of faith must needs be modified again by further revelation of God, bringing peace and hope and life. And so "God in Christ, reconciling the world to Himself, not imputing their trespasses unto them," comes to us, as the near, distinct, complete and quickening object of religious faith. How blessed it is that a *person* is presented as that to which our faith may first fasten and joyfully cling! A person like to ourselves and yet different from us, as the spiritual differs from the earthly, as the Divine differs from the human, such a person is that which is most easily believed on and most enduringly believed in. But that person who is to take the tendrils of our faith and fasten them firmly to the throne of God itself, must be fully and fittingly authenticated as the chosen of God. And truly is this one. "Never man spoke as this man speaks" and "who of you convicteth me of sin," are the confession and the challenge that point Him out as the teacher from God and as the lamb without spot or blemish.

His aims, His character, His words, His works, His sufferings, all testify that He is Immanuel. With what Divine condescension is God with us in Jesus Christ! Behold the Lord Jesus, the true Elisha, laying Himself upon the dead body of

humanity, putting "His mouth upon his mouth and His eyes upon his eyes and His hands upon his hands," that the dead one may wax warm and live! But there is one fact in the history of this person which I would regard as the foundation fact; a fact lying in the seen and the unseen worlds; a fact that declares this person to be of the unseen world as well as of the seen; the fact of His resurrection from the dead. Nothing else can so fitly and fully declare that Jesus Christ is from above, that His nature is holy and spiritual, and that He is what He claimed to be—*the only begotten Son of God.* This is the commanding eminence from which when gained, faith sweeps all doubts from the field.

What else could Thomas do, when he found himself on the resurrection height where all shadows are swallowed up of sunshine, than to cry out in an agony of reverential joy, "My Lord and my God!" But observe that this fact, so significant in its teachings, so complete as testimony to the lordship of Jesus, so unique in all history, is at the same time within the easy reach of faith. This is implied in the sentence chosen as text, "Blessed are they that have not seen and yet have believed." It is no matter of wonder, then, that the great rationalistic critic, De Wette, after years of study upon the Scriptures that take their meaning and derive their force from the resurrection of Jesus, declared *that this fact is better attested than any other fact of history.*

(2) The influence. Indirectly, in another part of

this sermon, the influence of this faith has been touched. A few words more must suffice. Whether we consider faith in Christ as a power in the formation of character or an influence shedding peace, joy and comfort to the weary, grieved and sorrowing, there can be no serious question that this faith is a blessed thing. Where that faith is possessed richly, there are formed the fairest characters of earth.

And we shall find them vividly and avowedly conscious that by the power of this faith they have been built, fashioned and established. As to the peace, joy and comfort that come to the possessors of this faith, in their stress and need, there are ten thousand witnesses. Truly, fully, repeatedly, have the words of the Master been verified: "These things I have spoken unto you, *that in me ye might have peace.* In the world ye shall have tribulation; but be of good cheer. I have overcome the world." Daily, thousands are overcoming the world, and it is faith in Christ that gives them the victory. Only one, now and then, of the innumerable victories ever becomes matter of history.

The story of one such came North, in the autumn of 1878, just after the ravages of the yellow fever in the South. It is this:—

There was no happier household in the sunny South, than Jacob Poitevent's at Grenada, two months ago. The fever broke out and the father sent three of his children into the country, intending to go himself on the following day, with his wife and two remaining daughters.

The delay was fatal. Before morning, Mollie, a lovely maiden, who had been nursing a sick friend, was delirious, and in a few days was dead. Scarcely had the bereaved parents pressed a farewell kiss on the cold lips of their dead daughter, before the second daughter was battling with the fever.

It was then that the sorrowing father wrote to his sister, "Mollie is dead, and Ora, we fear, will soon follow her; our family physician is dead, our neighbors are all dead, or moved out of town; no nurse or help of any kind to be had for love or money. I am doing the cooking, and my dear wife the nursing. Pray for us."

After awhile there came a feeble little note from the sick girl. "They are all dead but me. I knew when father and mother died, but I was too sick to kiss them good-bye. I am better, and have a kind nurse; but oh, so few ever recover, that I may relapse and follow the others, yet."

It was many weeks before the sick girl could be taken from the plague-stricken town into the country, where her brother and sisters were. Then one of them wrote to the editor of the New Orleans *Picayune*: "Ora has come out to us, but so weak that I am jealous of every breath that fans her white cheek. Mother was sick in the same room with Ora, father in the adjoining room. Rev. Mr. McCracken prayed with mother before she died, and when asked by the man of God, if she had a last message to leave, she answered, 'Tell my son to be a good boy and meet me in heaven.' Then turning her face towards

Ora's bed, she said, 'Kiss all the children for me and tell your dear father good-bye for a little while.' Mother died on the 27th and father on the 28th. Father's nurse thought he might recover, and did not tell him of mother's death. He knew nothing of it until he met her in heaven."

(3) The ultimate glory. It is true "we walk by faith and not by sight" respecting God and the glory to be revealed to us and in us. But this faith, when unfolded, consists of inferences, so many, so varied, so well-founded, so wide-reaching and so heart-winning, and their probabilities grow into such immensity, that the faith becomes mighty in renewing the mind, purifying the heart, fashioning the character, healing all sorrow, and creating a giant hope as to God and future good. Be it so that we start heavenward with convictions only strong enough to lead us on—what new, regnant an abiding strength do they take on as we walk the highway of holiness. We walk by faith, desiring to enter into the rest that remaineth for the people of God. We walk by faith, seeking a city whose builder and maker is God. We walk by faith, waiting for the adoption, to-wit, the redemption of our bodies. We walk by faith, expecting a new heaven and a new earth wherein dwelleth righteousness. We walk by faith, hastening on and hastening to the triumph of our Lord over all opposers and enemies, a triumph that shall in righteousness declare him—"blessed and only potentate." We walk by faith, nearing the time and scene when the

gates of the Heavenly City shall close behind the last and loud-greeted comer-home. We walk by faith, and even here is settling down upon us, not to bow down but to uplift, the eternal weight of glory. O, blissful visions of faith! How surpassingly glorious are they! The things unseen and eternal by them are made real, nigh, and exceeding precious! Heaven is no more a far away land, far away from our cognition and possession, when we are made ready for it; for as the poet truly sings,—

> "Heaven is not far from those who see
> With the pure spirit's sight,
> But near, and in the very reacb
> Of those who see aright."

Ah truly "the path of the just," the way of faith, "is as the shining light, that shineth more and more unto the perfect day." How bright it shines sometimes even on this side of Eternal Day! The coming glory that broke in on that good man, John Holland, as he lay dying, led him to exclaim, "What brightness is this I see? Now farewell world—welcome heaven! Oh, speak it when I am gone and preach it at my funeral: God dealeth familiarly with man. I feel His mercy, I see His majesty; whether in the body or out of the body, I cannot tell, God knoweth; but I see things that are unutterable!"

And to God and His unspeakable glories this man of faith went forth from his confines.

Surely, surely, the streaks of dawn, the reddening sky, the bursts of brightness that greet the eye of

faith from the eternal east, give promises of Day, full-orbed and undimmed, when we shall see the Father's face.

Then,—

"Who would endure
To walk in doubt and darkness with misgiving,
When He whose tender promises are sure—
The Crucified, the Lord, the Ever-living—
Keeps us those 'mansions' evermore secure.

By waters pure?
O dear ones there,
Whose voices hushed have left our pathway lonely,
We come, ere long, your blessed hope to share!
We take the guiding Hand, we trust it only—
Seeing, *by faith*, beyond the clouded air
That land so fair!"



JOHN B. VAWTER.



J. B. VAWTER.

PERHAPS there is not a member of the Christian Church in Iowa of ten years' standing, who has not heard of John B. Vawter. Born near Madison, Indiana, December 19, 1838; removed to Kentucky with his parents in 1855. Between the ages of eleven and sixteen he went to a three-months winter school. This tells the story of his education up to that time.

From sixteen to twenty-one he worked as engineer and fireman in his father's steam saw-mill, with enough schooling thrown in to make the total about eighteen months at school up to that time. But by self-study, without a teacher, had mastered the entire course of mathematics, including surveying, navigation, mathematical astronomy and calculus. In 1860 he entered H. T. Anderson's school at Midway, Kentucky, studying Greek and Latin and teaching mathematics to pay board and tuition.

When the war broke out the school collapsed; and in July, 1861, he enlisted as a private in the Fourth Kentucky Volunteers Infantry, commanded by Col. S. S. Fry. He was with the regiment in all its campaigns and battles. Was wounded at the battle of Chicamauga; and taken prisoner July 30, 1864, on the McCook and Stoneman raid, in the rear of Atlanta, Georgia. Was taken to the Andersonville prison and kept a prisoner till the close of the war, enduring all the privations of that famous prison, when with 3,200 fellow-prisoners, he was turned loose in the swamps of Florida, to get to the Union lines as best they could. The squad with which he marched finally reached our lines at Jacksonville, Florida, April 50, 1865, and he was mustered out June 16, 1865, having been in the army about four years.

On his return home he worked as a machinist in Cincinnati, till 1867, when having joined the church at Eighth and Walnut Streets, the year preceding, he entered Kentucky University, took a Bible course, and came out in June, 1869. He came to Iowa in July of the same year and located at West Liberty, where in 1870 he was married to Miss Flora Keith, his present wife.

He has labored as pastor at West Liberty, Kirkville, Indianola, Altoona, Mitchellville, and a short time at Albia. But his principal work has been in the capacity of State Evangelist, which position he held for eight years. And he has been connected with our missionary work since September, 1872. At the time he began nobody knew where or how all the churches in the State were; and there was but little money in the treasury to insure much work unless it would prove speedily successful. The State, however, was re-districted, and he started out to do the best he could for the brotherhood of the State. At the beginning of the second year the Board was $700 behind, but he toiled on, dauntlessly, and at the end of three years the salary was all paid, and the whereabouts of all the churches known, as also the condition of most of them, and that of many sensibly improved. Several of the districts had been organized and were working together for the good of the whole State. His work was of great value to the cause whose advocates only needed a more thorough organization to "carry the war into Africa."

His present home is at Altoona, in Polk County, near Des-Moines and his field of labor is Altoona and Mitchellville churches.

In personal appearance, he is five feet seven inches high; stoutly built; brown hair; hazel eyes; and weighs 180 pounds. He is never in a hurry, but always "gets there" on time and stays till the business is over, whether it be at Board meetings, State Conventions, Institutes, or in preaching a sermon.

As a speaker, he is peculiarly himself; very instructive; apt and forcible in illustrations, conversational in tone, easy gestures, and withal spicing his sermons here and there with considerable pathos.

As to matter, he is careful to avoid vain speculations, and, brushing away the film of absolute forms of expression in the

Scriptures and bringing up from history the names of customs of the times when the Scriptures were written, he gives you the practical bearings of the lesson, on the questions of to-day. He is quick to perceive any interpretation of Scripture, or measure advocated, that points towards an impractical issue.

His work in the ministry has been confined to Iowa, and his labors have been so abundant that his name has become a household word, equal to those of older men. He is not troubled with over-estimate of himself, which in view of eulogies pronounced many times in his favor, is a commendation.

As a writer, he possesses the faculty of saying what he wants to, in a way that everybody knows just what he means; as his "Prison Life in Dixie," and the history in this volume abundantly show.

A BRIEF HISTORY OF THE IOWA CHRISTIAN CONVENTION.

BY J. B. VAWTER.

IN the year 1836, a time when Iowa, Wisconsin and Minnesota were part of the territory of Michigan, when the population of this vast empire consisted of a few settlements of rugged pioneers scattered along the shore of the Mississippi, David R. Chance, preached at the cabin of Isaac Briggs, near Lost Creek, in Lee County. In July of that year eight members were enrolled, and Lost Creek church was organized, and I believe the fire on its altar has never gone out. This was the start of "Our Plea" in Iowa.

From 1840 to 1850, emigration began to flow in a steady stream into our beautiful and fertile country. A large portion of this influx was from Ohio and Indiana, and of course quite a sprinkling of disciples, a few of them being preachers, came as home seekers.

Where three or four families of Christians moved into the same neighborhood they formed the nucleus of a congregation; and when not engaged in hard pioneer labor, the preachers rode from settlement to settlement hunting up the brethren and planting churches. The names and work of some of these

preachers have been handed down to us, but it is probable that some came, and preached and labored faithfully for a short time, and then passed on leaving no record of their work.

Among the prominent preachers of that period, was John Rigdon, who moved into Louisa County at an early day, and travelled and preached from Lee County on the south, to Jones County on the north, and as far west as Keokuk County, in a kind of irregular evangelizing. He is described by Bro. F. B. Lowery as a strong preacher, reasoning with great force and clearness. Arthur Miller came and labored for a time in Henry County, and returned to Indiana. Charles Rigdon in Keokuk County, Levi Fleming in Davis, and H. H. Hendrix in Wapello, and others, labored as they had opportunity, mostly at their own charges.

During the latter part of this decade, the brethren began to organize and co-operate with each other in preaching the Gospel, and the preachers began to give themselves wholly to the work.

About the year 1846, (I cannot get the exact date) Charles Levan came to Iowa and labored at Davenport, Ft. Madison, Dubuque, and many inland points; Aaron Chatterton came soon after, and his influence was soon felt throughout the southern half of the State; H. C. Mott labored with great success in Mahaska, Monroe, and Davis Counties; and J. W. Gill in Marion, Polk and Dallas.

There were two or three attempts prior to 1850 to hold a State convention, but for want of a medium

of communication, and because brethren in different localities were unacquainted with each other, they proved to be only local gatherings.

At a meeting held in 1849, the State was divided into three districts for evangelizing purposes. District No. 1, was all the territory north of the Wapsipinicon river; No 2, was the territory between the Wapsipinicon and Iowa rivers; No. 3, was all the country between the Iowa river and the Missouri State line.

Bro. Levan was one of the prime movers in awakening the churches to the need of this work. He had enjoyed but few educational advantages, but he was a man of zeal and energy, with faith in the Gospel and confidence in himself; and it is largely owing to his efforts that the second district was the first to organize, pledge a salary, and send an evangelist into the field. In the fall of that year they induced a young man to come from Ohio to labor as district Evangelist, at a salary of three hundred dollars—a common salary in those days. He engaged in the work with such energy and enthusiasm that the churches soon developed new life, and "Our Cause" in that district put on a strength and influence that is felt to this day.

That young evangelist is N. A. McConnell who has been for more than thirty years a leader among the preachers in this State, and a man of commanding influence in our conventions.

During that same year, 1849, the churches in Monroe County formed a co-operation and employed an

evangelist named Blankenship for one year. His report showed that he baptized 361 and added to the church sixty more who had previously been baptized. (What became of them?—Historian.)

In January 1850, Daniel Bates began the publication of the *Western Evangelist* at Mt. Pleasant. Prior to this time the brethren had no medium through which to communicate with each other, and as a result preachers and churches in one part of the State, knew but little of those in other parts. This monthly periodical brought them into more intimate relations, and helped to develop that *esprit de corps* for which the Hawkeye brethren are noted, and gave a new impulse to our work throughout the State. In the first number of his paper, Bro. Bates called the attention of the brethren to the next State meeting, and urged them to attend, and it was largely owing to his efforts that that meeting was so well attended.

The meeting was held in Marion, Linn County, May 23d and 26th, and is the first that is really worthy the name of State meeting, because it was the first meeting in which there was anything like a general representation of the different parts of the State.

At that meeting the brethren were called upon to give all the information they possessed, relative to the number, condition, and location of the churches. Thirty-nine congregations, with an aggregate membership of two thousand and nine, were reported to the meeting, and the brethren promptly *guessed* that we had over three thousand Disciples in the State.

The State was at this time divided into three co-operation districts, and it was decided to make a fourth by dividing the third, which contained all the territory southwest of the Iowa River.

This meeting adjourned to meet at Oskaloosa, September 19th, of the same year. It appointed no Board, or executive committee. The Oskaloosa meeting took no steps toward a permanent organization.

Up to this time the only effort made toward organizing for systematic work, was the district organization, and the second district was the only one actually at work.

In May, 1851, Arthur Miller returned to Iowa and took the field as Evangelist in the third district, and in 1852 Bro. Martindale worked three months in the first, and Bro. Mott was engaged in the fourth. In the meantime Pardee Butler had been engaged to assist Bro. McConnell, in the second.

These district organizations were not purely missionary in their intentions, but were entered into by the churches, mainly to obtain preaching for themselves, each congregation pledging so much money for the support of an Evangelist, with the expectation that he would work it out in their immediate vicinity. A few churches employed additional preaching for one-fourth or more of the time, but the majority depended on the district Evangelist for all they obtained, and because the Evangelist could not visit them as often and remain as long as they thought he ought, they failed to pay up their pledges for his support, and as a matter of course,

this soon caused dissatisfaction and worked the destruction of the district organization.

During the time that they worked, our cause prospered. Little bands of Disciples strengthened, churches organized and the work pushed forward throughout the entire territory. As an illustration, the third district (Miller's), composed of Lee, Van Buren, DesMoines, Henry, Louisa and Washington Counties, reported at the close of their first year's work, *seventeen churches in good working order*, meeting regularly, with an aggregate membership of 608, 165 having been added during the year.

The same year district No. 2 (McConnell, Evangelist) reported ten churches with an aggregate membership of 504, 192 added during the year; and No. 4, (Mott, Evangelist) reported ten churches east of the western line of Mahaska and Monroe Counties—the churches west of that line not reporting—with an aggregate of 481 members, ninety-four being additions during the year. The next year not a single district was reported in working order, most of them having died of neglect, without paying to their Evangelists the salaries agreed upon.

About this time Charles Levan, John Rigdon and other pioneers left the State, and a wild fever of emigration to Oregon and California swept away hundreds of Disciples, in places taking almost entire churches. The natural result followed: the preachers located with the strong churches in order to get a support, and for want of co-operation the weak churches perished.

The brethren who composed the State meetings in 1852 and 1853, instead of working resolutely to check this sad disintegration of our forces, spent almost the entire time of the convention discussing Bible revision; but in 1854, steps were taken, looking toward a State organization for mission work. The next year they got to work as a *State Missionary Society* with constitution and laws similar to our present I. C. C. Bro. McConnell was put into the field as Corresponding Secretary and financial agent, and Bro. A. Miller worked as Evangelist for a part of the year.

At the first annual meeting of this Society, held in Marion in 1856, Bro. McConnell's report showed that he had recieved pledges for 'Life' and 'Annual' memberships, amounting to $2,589, and had collected cash, $682.

The next year the report was still better, showing $4,970 in membership pledges and $1,364 cash; and three or four Evangelists had been employed by the Board. The year following, where we would look for still better results, we find dissatisfaction and complaint. The Society met in Fort Madison, and there seemed to be some dissatisfaction concerning the employment of some of the Evangelists, and there was not money enough in the treasury to pay them.

This meeting adjourned to meet in Mount Pleasant the same year, when another attempt was made to adjust their difficulties; but they owed $400 and there was nothing in the treasury, so they decided not to employ any more labor till that was paid. Thus the first State Society died.

During this period of our history, while those who made preaching their main business, obtained precarious support, and our cause suffered loss for want of organization, by allowing many weak churches to die, still, though often changing fields, many preachers continued in the work, and the number increased from year to year and many weak churches, after a long season of torpor, revived and grew strong, so that although we did not make the progress we should have made, our movement was onward.

In the year 1852, Bro. D. P. Henderson was associated with Bro. Bates in the publication of the *Evangelist*, and it was issued from Fort Madison, Iowa, and Canton, Missouri, aspiring to be the organ of the Church in both States. Under this management the paper did much to develop and foster the educational spirit among the Iowa brethren, and worked especially to build up Christian University, located at Canton.

At two State meetings resolutions were passed urging the brethren to patronize and support that institution, but other tendencies were at work in the State which soon changed the coarse of the educational zeal developed by the *Evangelist*.

At that time James Mitchell was located as pastor at Dubuque, J. E. Gaston was at Davenport, Pardee Butler was working in Scott and Clinton Counties, and the churches in Linn county were growing in number, influence and good works, under the lead of McConnell. Mount Pleasant in the pastoral care of J. Grant and A. Miller was looked to

as a kind of religious center by the brethren, though our growth in counties farther west was destined soon to change this center.

The church at Drakeville, under the care of Levi Fleming, was already the largest in the State, and the churches at Oskaloosa and vicinity were growing rapidly.

Bro. H. C. Mott came to Mahaska county in 1849, and labored earnestly and successfully in all the region roundabout. In 1851 he was elected Evangelist of the 4th district and labored for a few months with great acceptance, but in May, 1852, he was taken with lung fever and died, at Oskaloosa, in the thirty-sixth year of his age.

He was followed at Oskaloosa by A. Chatterton, one of the most influential ministers in the State, and the work so well planted by him was cultivated and developed by his successor until it was known, and its influence was felt throughout the State.

When addresses were delivered to the annual State meeting on the importance of building institutions of learning, it was but natural for each of these ambitious centers to say, "Build it here."

This feeling culminated at the State meeting held in Marion, in June, 1856, in a series of resolutions to the effect that, the Iowa brethren would build and endow a college. That they would locate it in the town offering the most money. And calling an educational convention to meet in Oskaloosa, October 10th of the same year.

Only twelve churches with an aggregate membership of 1071, were represented in the convention at the time and place above named. They organized by calling Joshua Swallow to the chair, and appointing A. Hull, secretary. The final result reached by this convention was, that they decided to locate the college at Oskaloosa, on condition that the people of that vicinity would raise thirty thousand dollars. They selected a Board of fifteen trustees and instructed them to incorporate the school, appoint agents to raise endowments and to erect a suitable building, and the work was started.

The panic of 1857 and the hard times set in soon after, and 1861 the college was reported to the State meeting as being in debt, with its building unfinished and much of its subscription worthless. The outlook was certainly a dark one, and to a people of weak faith and courage would have been disheartening.

But this convention was the largest and most enthusiastic ever held by us up to that time, and it grappled with the college question in genuine Hawkeye style. Made arrangements to relieve the present distress, and appointed N. A. McConnell, N. E. Cory, P. T. Russell and F. Walden agents to raise a relief fund.

This work was carried forward with such energy, that at the next meeting they reported the building finished, school opened and the liabilities of the institution reduced from $13,315 to $2,200.

Fortunately the preachers present at this convention enrolled their names, and they are worthy of

preservation in permanent form, so that the student of history may know who filled the pulpit of the Christian church in Iowa, in the year of grace 1861.

The following is the list:

Joshua Swallow, Knoxville; Jas. Challen, Davenport; A Chatterton, Davenport; P. T. Russell, Adel; J. M. Dodge, Adel; R. Garriott, Albia; Julius Stevens, Eldora; John Snoddy, Bloomfield; Reuben Wilson, Greencastle; Robert Reed, Blakesburg; G. D. Berry, Toledo; C. P. Evans, Jeddo City; J. K. Cornell, Mt. Sterling; S. H. Bonham, Frank Pierce; Charles Rowe, Epworth; Wm. G. Springer, Millersburg; Wm. L. Darland, Agricola; F. White, Forest Home; John Kimmons, Des Moines; D. M. Haggard, Peosta; E. Scott, South English; T. Q. Mathes, South English; J. B. Noe, Winterset; G. T. Carpenter, Winterset; James Connoran, Clarinda; A. Hull, Ashland; F. Walden, Ashland; N. E. Cory, Oskaloosa; T. W. Dunkeson, Oskaloosa; Peter Shuck, Eddyville; N. A. McConnell, Marion; J. C. Reed, Springfield; Job Combs, Cuba; F. A. Rodgers, Gosport; D. Caldwell, Abingdon; A. Fisher, Indianapolis; O. P. Hixon, Marietta.

In the year 1851, Bro. Bates published in the *Western Evangelist*, that we had seven ministers in the State who made preaching their *main business*, and lived of the gospel. A careful study of this list causes me to think that we had little more than doubled that number in ten years, while during the same decade the population of the State was more than trebled.

In September of that year G. T. and W. J. Carpenter opened the preparatory department of Oskaloosa College, taking all risk of financial support, as in the embarrassed condition of the treasury, the trustees could offer them no definite amount; and so the Iowa brethren had an institution of learning in fact.

At the next State meeting, held in Des Moines, in June, 1862, as above stated, the financial condition and prospects of the college were much improved, and the trustees were instructed to engage a faculty, and to employ at least one financial agent. At this meeting we notice a number of new men among the Iowa ministers. The names of Samuel and Joseph Lowe, J. P. Roach, J. C. Porter, J. C. White and A. Williams among them.

That meeting transacted no business of any permanent value except its work in behalf of the college, and adjourned without appointing any Board or committee to perpetuate its existence. But at our next convention, held in Marion, in 1863, the pressing needs of the college having been provided for, the brethren turned their attention to the destitute condition of our cause throughout the State. They turned the State meeting once more into a Missionary Society, elected a Board and sent Bro. McConnell, that veteran missionary, into the field as State Evangelist. He began this term of service, I think, the first of August, 1863, in the midst of the war period, when the nation was panting and struggling for its life, when the drum-tap and the bugle-

blast were heard in every village, calling upon men to follow Mars, he went forth to hunt up the feeble, dilapidated, discouraged, scattered Disciples, that he might strengthen them, and encourage them to hold fast the faith. When, to use his own graphic language, because he had no politics, and was determined to know nothing but Christ and Him crucified, in Northern Iowa they wanted to shoot him for being a rebel, and along the Missouri Border, they wanted to hang him for being an abolitionist. His work was reasonably prosperous even in those troubled times, but does not seem to have been well supported.

In order to secure more money, and a more compact organization, the brethren at the State meeting held in Oskaloosa in August, 1865, adopted a constitution providing for Life and Annual Memberships, in the main, similar to our present constitution, and Bro. McConnell was continued in the field as Corresponding Secretary of the new society. Under this new arrangement he traveled throughout the State, organizing district auxiliary societies, composed of the members of the State Society, and putting Evangelists to work in the districts. His report to the next convention (1866) shows that he had planted a grand system, which needed but to be fostered for a few years, to yield an immense harvest; but the society was in debt to him for part of his salary, a good many Life Members were delinquent, the treasury was empty, and hence he was allowed to retire from the work. Bro. Walden was elected Corres-

ponding Secretary with the understanding that he would not go into the field, and thus this second society, organized at so much expense of money, time and energy, was allowed to break in pieces and die; and the shadow on the dial went backward fifteen degrees.

At the next convention held in Davenport, in August, 1867, the Board had nothing to report. The district organizations depending on the State Society, had followed in its wake, and there was no organized systematic effort anywhere to hold our ground in Iowa. Of course the brethren in that convention decided that our "*Plan*" *did not work*. This convention thought that our meetings should be composed wholly of delegates from the churches, instead of members of a Missionary Society. They however continued the officers of the old society for another year.

The next State meeting was held in Albia. It was a large and enthusiastic convention, full of warm speeches, and hearty resolutions, on almost every subject connected with church work.

The needs of Oskaloosa college were again brought forward, and absorbed the liberality of the brethren; $1,600 was pledged to pay its president's salary, while not one dollar was raised for evangelizing purposes, not even to pay the debt they owed to their former Corresponding Secretary.

This meeting appointed a committee of one from each congregational district to collect statistics of our churches.

The committee reported to the meeting held in Des Moines in 1869. They expended $24.50 in the work of collecting statistics, and their report shows: Churches 143; preachers 132; members 10,592; meeting houses 50; Sunday-schools 67.

They admitted that their work was very incomplete. Other prominent brethren were confident that we would number 20,000 members. The discussion of this report showed, that many churches were not meeting, that where churches had been planted, they were left without care, and many of them were scattered and dead, while others in the same district were growing and prosperous.

Though there were some bright, cheerful views given, the picture was as a whole discouraging.

This convention elected an Evangelizing Board consisting of A. Hickey, President; J. K. Cornell, Vice-President; F. Walden, Secretary; and J. H. Drake, Treasurer; and James Connoran, with instruction to await the action of the General Convention, and if, in their judgment, the plan of co-operation adopted by that meeting, would be adapted to our wants in Iowa, to proceed to organize in harmony with it. But if they thought the plan not practicable for the brethren in Iowa, to proceed in their own way and organize for the evangelizing of the State.

The weak and vacillating policy of getting up elaborate plans and constitutions for missionary work, organizing societies and boards and then allowing them to starve for want of funds; to be fol-

lowed in two or three years by other plans, societies and boards, which in time suffer the same neglect, was not peculiar to the churches in Iowa. With a few changes in names and dates, the main feature of the foregoing history could be used for our brethren in other States. As a rule our failure to work together in sounding out the gospel was charged to some fault in the *plan*, and hence this constant changing of plans.

The real trouble, carefully concealed by our denominational pride, was that we were not really a missionary people. Opposition to plans, and demanding a "Thus saith the Lord," was often a cloak of jealousy, selfishness, or to cover up our delinquency, so cunningly devised and persistently worn, as to deceive the very elect. There was always a goodly number of individuals and congregations that were ready to work by any plan, and were continually trying to do something and calling on others to help them. These would never let the subject rest long at a time, and hence this constant agitation and frequent organization.

The unmissionary preachers were of two classes: The opposers who stay away from conventions and preachers institutes and oppose all societies and organizations for co-operative work; and a class for whom I have no good name without resorting to slang; they attend all conventions, make eloquent missionary speeches, pass strong missionary resolutions, thrill the convention by denouncing those who are absent, and go home and never mention

missions again till the next annual convention, when they come up fresh and vigorous, prepared to pass another set of resolutions, retiring the old board and changing the plan. A remnant of both these classes remains to the present time, but they are not so potent for mischief as they once were.

In 1869 being weary of endless debates about plans, and saddened by the chaos and confusion that was weakening our cause in many places, the church in Iowa in common with our brethren in other States, were waiting for the plan of co-operation that would be adopted by the General Convention. It met in October, in Louisville, Kentucky, and the plan adopted was known as the "*Louisville plan.*"

It was a well devised system for the organization of our entire brotherhood into one grand army, with its divisions of States and sub-divisions of districts. Our people were not ripe for so thorough an organization at that time, and while it gave a greater impetus toward organization, it was trimmed and modified and finally abandoned.

Though by some it was violently opposed, and by others considered impractical, I predict that if we ever become a thoroughly co-operative people, we will be found working in harmony with the leading features of the "Louisville plan," for the organization and unification of our forces.

The last of December, 1869, our State Board met in Albia, and after careful examination, decided to work in harmony with this plan, and to divide the State into four districts for that purpose.

At the Annual Convention held in Marion, in August, 1870, the Board reported that they had organized District Boards in all parts of the districts, and had induced a few churches to adopt the plan and send contributions to the treasurers.

No missionary work was done and only about forty dollars had been contributed to the treasury. Forty dollars! Enough to hold a two weeks meeting! In the whole State of Iowa! *Forty dollars!* But think. That money was *missionary.* The churches giving it did not expect any of it to come back to them.

It was to preach to the destitute.

Think again. It was *contributed.* No financial agent had solicited it. No evangelist had collected it. It was *sent* to the board. It was a seed. Destined to grow into vast proportions as the years go on.

This convention elected a board consisting of A. Hickey, President; F. Walden, Secretary; J. H. Drake, Treasurer; J. W. McGlasson and M. Hulbert. It elected N. E. Cory, State evangelist; but he could not be induced to take the work. It also endorsed the organization so far as it had been effected by the former Board, and resolved to work in harmony with the "plan" and hence this convention is the *first* of our present organizations.

Soon after this meeting the Southwest district composed of all the territory south and west of the northwest corner of Jasper county, was fully organized with D. D. Miller at work as District Evangelist.

He was a man of energy, held many successful meetings, planted a good many little churches, but as he did not group them together, and organize them so that they could support pastoral labor, but simply left them to care for themselves, his work fell down about as fast as he set it up; and resulted in no permanent good. He opposed the "Louisville plan" of co-operation, and during the time that he labored his districts did not co-operate with the State Convention.

A few months later, beginning in January, 1871, John Errett labored as district evangelist in the Southeast district for about four months when he was taken sick and had to quit work. His work was mainly an effort to induce the churches to adopt a financial system for raising mission funds, and his efforts were so far successful as to largely increase the contributions in his district, and had he been permitted to continue, would have probably reached still greater results. But this was his last work; the disease that forced him to cease his work proved fatal. He died a few months later at Columbus City.

The second State Convention was held in Oskaloosa in August, 1871. The Board reported their work was badly crippled for want of a State Evangelist. Ten months of missionary work had been done by the districts, resulting in eighty-seven additions to the churches; $1,068 had been paid into the district treasuries, of which $139 had come into the State treasury; only the Southeast district

dividing according to the plan. This convention contributed $73 to the General Convention, elected J. C. Hay State Evangelist and selected a Board consisting of J. M. Williams, J. C. White, F. E. Nypher, and J. W. Porter, all of Iowa City.

Bro. Hay entered upon his work with enthusiasm, and in the eight months that he was able to give to it, did a most excellent work. A summary of his report, shows that during the year, twenty months of missionary labor had been done by the State and District Boards. One hundred and eighty-four members gained, six churches organized, and $2,263.15 contributed by the churches, and raised by the Evangelists; of which $400 came into the State treasury. Note the growth for three years, first $40, second $139, third $400, a healthy development, but as yet the Southeast district was the only one making dividends with the convention.

This summary does not show all of Bro. Hay's work, or even the most important part of it. He assisted a number of preachers to find fields, by putting them in correspondence with destitute churches, thus benefitting both. But the most important work that he did, was collecting statistical information concerning our churches. In this he succeeded in finding out, approximately, the location and condition, of two hundred and thirty-three churches and unorganized bands of brethren, obtained names and addresses of preachers, and leading brethren throughout the State, and prepared a map showing the parts of the State occupied by the

Disciples. This information was of great value to his successor in the work.

The convention to which this report was made, met in Davenport, August 27, 1872. This meeting on the recommendation of its former Board, instructed its new Board to redistrict the State, making smaller districts. It elected J. K. Cornell, President; J. C. Hay, Vice-President; S. E. Pearre, Secretary; and J. C. Porter, Treasurer. It would have been pleased to continue Bro. Hay as Evangel-ist, but he could not continue in the field, and J. B. Vawter was selected as his successor.

The first work before the new Board was to reorganize the State in smaller districts. The Northeastern, with Bro. E. T. C. Bennett as Evangelist, was doing a very good work, and asked the Board to let their district remain as it was. This left us three-fourths of the State in which to try the smaller districts.

The Evangelist, with Bro. Hay's church map as a guide book, went into the territory, visited the churches, presented and explained our plan and its objects, called the brethren together, and organized the districts. In this way he personally canvassed, and organized five districts in full accord with the plan—co-operating with the State Board.

While making this canvass, he found that in a number of places where churches were marked on his map, they were entirely dormant; holding no meetings of any kind, and some of them were disorganized and dead. After organizing the districts,

the next work undertaken by the Board, was to revive those dormant churches and get them to work. They succeeded, during the year, in renewing the life in eight of them, and located four pastors in what had been waste-places.

The churches in co-operation with the Board that year, contributed $813, and with this, the Board developed in building funds, pastors' salaries, payment of debts, and special collections, $5,479.

This Board took the necessary steps to incorporate our organization according to the laws of Iowa, naming it the IOWA CHRISTIAN CONVENTION.

The large and spirited convention that met in Des Moines October 7th of that year, (1873), endorsed this work by re-electing the Board, with instructions to continue the work of organizing the districts, and reviving the languishing churches.

During the following year, the sixth — the old Northeast—came into line, and the Board organized three more districts, making nine altogether. But two of them proved failures from the start, only two or three churches in each one, doing anything, and they doing very little.

In the working districts, the secretaries wrote cards or letters to the churches, asking them to contribute to the work. The money so collected, was divided between the district and State treasuries. The Board had no soliciting agents or collectors, but simply asked the churches to raise and forward the money, and they expended it in purely missionary work, in destitute fields. None of the districts were

able to keep a man in the field for all his time, but employed an Evangelist for such time as they could pay for. Sometimes their own Corresponding Secretary was engaged to do the work, and sometimes they employed the State Evangelist to work out their share of the funds under the direction of the District Board.

The secretaries did a great deal of gratuitous work, in writing to the churches and keeping the accounts, and the activity of the districts depended largely on them. Among many good workers, it is not invidious to mention the names of A. Williams, A. Hickey, J. K. Cornell, L. C. Wilson, L. S. Brown and A. C. Corbin, as among the most persistent and successful, in keeping the churches in active co-operation with the Board. The success of our plan, was largely due to their work as district secretaries.

In 1872, there were only eighteen churches making regular contributions, to be divided according to the plan. In 1873, there were seventy-six, and in 1874, there were 112 that had made one or more contributions, before the meeting of the State Convention.

At the Annual meeting held in Fairfield, September 25th, 1874, work on the "Louisville Plan" reached high water mark in Iowa, with *one hundred and twelve churches in active co-operation.* The next year there was a falling off, not because the churches had tired of the work but because the convention had confused them by a partial change in our plan.

Among other good works undertaken by the

Board that year, was the establishing of a church in Burlington, and the purchase of a church building.

In January the State evangelist visited the place, found a little band of brethren meeting in an obscure part of the town where it was impossible for them to accomplish anything in the way of building up the cause. There was a good church building in a desirable locality of the city for sale. The leading brethren of the church and the Evangelist canvassed the matter and found that the property could be bought for $4,200, and with the understanding that the church would raise one-half the sum, and the convention the other half, we bought the property. The work started off in a promising manner, the Evangelist remained with them for three months; then, as work in other parts of the field demanded his attention, he left them and they employed H. H. Black as pastor.

Had they continued to work in harmony they could easily have paid their part of the debt in a few years, and the convention would have paid its share, and we would have had a good church, in a good house there to-day; but before a year had passed they got into one of those disgraceful and disastrous church quarrels that crippled their work. Of course the whole church was not to blame; a few did the mischief, but they all suffered the consequences.

This Burlington mission was a disturbing and discouraging factor in our State work, until the close of 1877, when the Board was forced to abandon it,

after expending a good deal of money and time in trying to save it, because the church there would not make the effort to help itself.

At the Fairfield meeting pledges were taken for the Burlington mission amounting to about $800. This was the intering wedge for the destruction of our district organization. A good many of our strong churches at this meeting, pledged to this *special fund* about as much as they felt able to pay and hence did not respond to the District Secretary's appeal; his report showed a falling off of the receipts, and this in turn discouraged others, and gave to the grumblers the first chance they had *enjoyed* in three years of saying, "I told you it wouldn't work."

The report of the Board to the convention that met in Eldora in 1875, showed that there had been a falling off in every district but one for that year. The convention had not been able to pay the Evangelist his full salary any year since its organization, but had rolled the debt forward from year to year. For this reason the Board, that year, allowed the Evangelist to locate and spend part of his time with the church at Albia, they, only retaining so much of his time as they could pay for. This arrangement enabled the Board to get out of debt, but it also lessened the amount of work done, and furnished another cause for finding fault with the work.

The report showed that though there had not been so much work done, there had been something accomplished, and the State and district organizations had

been kept in good working order. They were all out of debt, and had small sums of money in each treasury, and were ready to go forward in the work.

The convention elected a new board, consisting of D. R. Dungan, President; G. T. Carpenter, Vice-President; A. Hickey, Secretary; T. M. Bruner, Treasurer, and re-elected the Evangelist.

On motion of Bro. Monser it proceeded to take pledges from churches and individuals for the coming year, to be paid to the State Treasury. The State Evangelist objected to the taking of these pledges, as tending to destroy the relation between the State and district organizations, but the convention was not of his mind, and those present pledged $450.

During the next two years our work as a people was at a standstill. We were passing through a crisis that was to decide whether we could become a missionary people or not.

Our next Annual meeting was held in Centerville, September 19, 1876. The report of the Board shows but little work accomplished. No money had been received from any of the district treasuries, and most that had been received from pledges, had been expended on the Burlington Mission, leaving the Board but little to use in other work.

The meeting of 1877 was held in DesMoines, beginning September 4th. Again the Board reported very little done in any way except what was done for Burlington. The district organizations were dormant—killed by the annual pledge system.

At this convention a change was made in our or-

ganization, so that no church was entitled to representation in our convention, unless it contributed to our treasury. The convention also appointed an agent to look after the Burlington Mission, and raise a fund to secure the property, on condition that the church would enter into an agreement that would secure said property to the convention, in case the church should not be able to continue at that point.

In both these changes the design was to put the convention on a better business basis. D. R. Dungan, B. W. Johnson, L. Lane and Ira Arney were elected as Board, and J. K. Cornell as Evangelist. The church in Burlington refused the terms on which the convention offered to help them, so we had to let that work come to nought, after all we had expended. That being settled, the Evangelist took up the work that had been suspended for two years, that of reviving and caring for the weak and disorganized churches. This work he pushed with energy and success till February, 1878, when he was compelled to quit work on account of sickness in his family, which required his constant attention at home. But even in affliction, while he could not be in the field, he did a good work by correspondence—being the best Corresponding Secretary we have had, as the report of the Board for that year will show. In the first five months of his year he worked up a number of fields and located preachers in them, and by correspondence he induced sixty-four churches to adopt the present plan and become members of the convention by contributing to its

funds. He solicited by letter two hundred and eighty churches to get sixty-four responses.

This convention made another radical change in the Board, electing F. M. Drake, President; J. B. Vawter, Vice-President; J. C. Armentrout, Secretary; and J. W. Porter, Treasurer. D. R. Dungan, was elected State Evangelist, but as he did not accept the work, the Board employed S. Ely as State Evangelist, who labored with great acceptance for about three months, when he resigned on account of throat troubles. After his resignation there was no more done till the next annual meeting of the convention, which was in Oskaloosa, September 2, 1879.

This convention adopted a new constitution, the same that governs the convention to this time, with the exception that two amendments have been made to Article 3, the article that defines terms of membership—the first to make Life Memberships and the second to do away with Annual Memberships.

It elected J. K. Cornell, President; G. T. Carpenter, Vice-President; S. Ely, Secretary; and B. W. Johnson, Treasurer; and J. B. Vawter was selected as State Evangelist, who entered at once on the work giving his whole time to it.

The pledges made at this convention amounted to only $99.

The cause of State missions prospered during that year, the first in our history that we kept an Evangelist all his time in the field and came out with money in the treasury, and no indebtedness.

The report of the Board, to the Annual Convention, at Mt. Pleasant, September 7, 1880, shows that after paying all orders we had $334 on hand.

This convention elected J. K. Cornell, G. T. Carpenter, A. C. Corbin, and C. E. Fuller as Board, and J. B. Vawter and A. J. Garrison were selected as Evangelists. Both these men were kept in the field that year and the report to the convention at West Liberty shows that fifteen new churches were started, eleven fields worked up and pastors located in them, besides much other work.

These brethren were continued in the field the next year, and by the liberality of one good brother, the Board was enabled to add a third Evangelist to the work. J. H. Painter was selected and proved to be the right man for the place.

In 1882, J. B. Vawter retired from the work of Evangelist, locating as pastor of the church at Altoona. In 1883, A. J. Garrison retired locating as pastor at Humeston. J. H. Painter continues in the work. The places of the others have been filled, and to-day the Iowa Christian Convention keeps four men at work as Evangelists and owns property and controlls interests amounting to thousands of dollars. It has the confidence of our entire brotherhood, and grows stronger every year.

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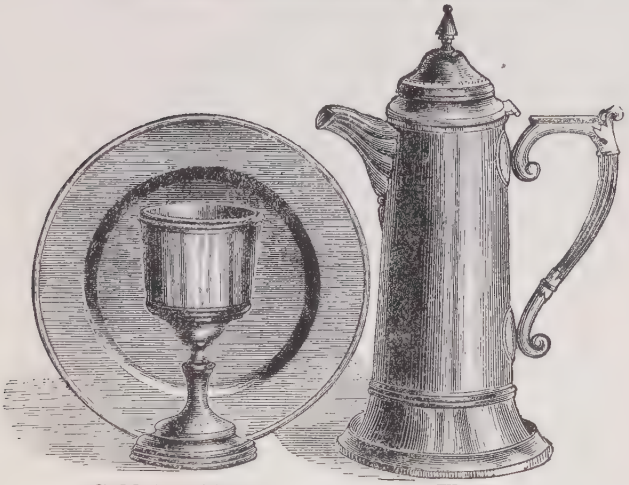
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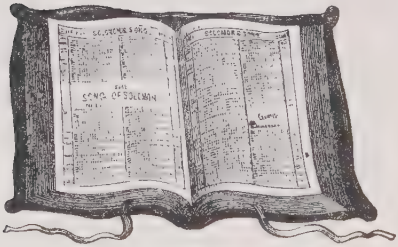
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